THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 1,512.—NEW SERIES.] FRIDAY, MARCH 25, 1898;—NISAN 2, 5658. [PRICE 2D.

The Charge for Announcements of Births, Marriages, Deaths,&c., is 3/6 for 5 lines—about 28 words—and 6d. per line after.]

BIRTHS.

AMOR.—On the 20th of March, at 39, James-street, Oxford-street, W., the wife of SAM. AMOR (née Annie Cohen, of 85, Brick-lane, Spitalfields), of a son.

ALVAREZ.—On Friday, the 18th of March, at 41A, Morgan-street, Bow, the wife of BEN ALVAREZ (née Beattie Daniels), of a daughter. Relatives and friends please accept this, the only intimation.

DAVIS.—On the 24th of March, at No. 1, Grafton-street, Mile End, the wife of AARON DAVIS, of a daughter.

GASSNER.—On Wednesday, the 16th of March, at 1, Allerton-road, Lordship Park, the wife of JOSEPH GASSNER, of a daughter. No cards.

GOLDBERG.—On the 22nd of March, at 63, Marquess-road, Canonbury, N., the wife of SIDNEY J. GOLDBERG, of a son. Bris Milah, Wednesday next, 12 o'clock. No cards.

ISAACS.—On the 19th of March, at 162, Graham-road, Dalston, the wife of ISAAC ISAACS (née Rebecca, "Reeca," Goldsmith), of a daughter. No cards.

ISAACS.—On Wednesday, the 23rd of March, at the "Cutler's Arms," Cutler-street, Houndsditch, SARAH, the wife of AARON ISAACS, of a son. Bris Milah on Wednesday, March 30th, at two o'clock. Relatives and friends please accept this, the only intimation.

KOSKI.—[By Cable].—On the 14th of March, at Johannesburg, South Africa, the wife of HARRY KOSKI (née Mary Morris), of a son

LAZARUS.—On the 15th of March, at 58, Marylands-road, W., the wife of JULIUS LAZARUS, of a daughter.

ROSENBERG.—On the 18th of March, at 75, High-street, Whitechapel, the wife of JACOB ROSENBERG, of a daughter.

SOLOMONS.—On the 22nd of March, at 51, Cambridge-road, Mile End, the wife of ABRAHAM SOLOMONS (née Susan Lewis) of Johannesburg, of a daughter. Johannesburg papers please copy. Friends please accept this intimation.

FIANCÉS.

ANTICK:STEINART.—FANNIE, youngest daughter of Mr. S. ANTICK, of 224 Cheetham Hill-road, Manchester, to JOSEPH, eldest son of Mr. and Mrs. M. STEINART, of 21. Heywood-street, Cheetham, Manchester. No cards. American and African papers please copy.

DAVIS: CAVE.—PHOEBE, eldest daughter of Mr and Mrs LEWIS DAVIS, of 57, Holloway-head, Birmingham, to SAMUEL CAVE, 4, Lower Hurst-street, Birmingham, youngest son of the late Elias and Rose Cave, of London. Australian and African papers please copy.

LEVY : POLAK.—Miss BELLA LEVY, daughter of D. Levy, Esq., Kruis-street, Johannesburg (formerly of Middlesboro), to SAM POLAK, of Johannesburg, second son of the late Henry Polak, of Dover.

STEINART : ANGEL.—MARIE, eldest daughter of Mr. and Mrs. M. STEINART, of 21, Heywood-street, Cheetham, Manchester, to ISIDOR ANGEL, of Cheetham Hill-road, Manchester. No cards. African and American papers please copy.

WOOLFE : WOLFE.—FANNY, second daughter of Mr and Mrs. MYER WOOLFE, of 67, Wright-street, Hull, to Mr. RICHARD WOLFE, of Northfield-terrace, Lovel-road, Leeds. No cards.

MARRIAGES.

FELDMAN : PHILLIPS.—On the 22nd of March, at the New Synagogue, Great St. Helens, by the Rev. B. Spiers, Dayan, and the Rev. M. A. Epstein, ISRAEL (Bert) second son of Mr. and Mrs. S. F. FELDMAN, of 13, Christopher-street, Finsbury-square, to JENNY, second daughter of Mr. and Mrs. NATHANIEL PHILLIPS, of 97, Gower-street, W.C.

FRANKLIN : FREDMAN.—On the 15th of March, at the house of the bride's parents, 109, Brondesbury-road, Kilburn, N.W., by the Rev. A. A. Green and the Rev. S. Manne, JEANNETTE, daughter of Mr. and Mrs. S. FRANKLIN, to SAM, eldest son of Mr. and Mrs. JACOB FREDMAN, 50, St. Aubyn-street, Devonport.

GREEN : SIMONS.—On the 16th of March, at the Great Synagogue, Dukes-place, by the Rev. M. Hast and the Rev. A. E. Gordon, ISRAEL, eldest son of Mr. and Mrs. L. GREEN, 48, Hanbury-street, E., to ESTHER, youngest daughter of Mr. and Mrs. S. SIMONS, 27, Sandy's-row, E.

MARRIAGES.

MARCUS : WHITE.—On the 23rd of March, at the West Hampstead Synagogue, by the Rev. A. A. Green assisted by the Rev. S. Manne, ESTHER, daughter of the late PHILIP MARCUS to GEORGE, second son of ISAAC WHITE, of Ludgate Hill.

NATHAN : SONN.—On the 17th of March, at the North London Synagogue, by the Rev. J. A. Gouldstein, assisted by the Rev. S. Munz, DAVID LIONEL NATHAN, of Stoke Newington, grandson of the late David Lazarus, of Exeter, to ALICE, second daughter of Mr. and Mrs. L SONN, of 80, Colvestone-crescent, Dalston, N.E.

PHILLIPS : FELDMAN.—On the 22nd of March, at the New Synagogue, Great St. Helen's, by the Rev. B. Spiers assisted by the Rev. M. A. Epstein, JENNY, daughter of Mr. and Mrs N. PHILLIPS, 97, Gower-street, W.C., to BERT, son of Mr. and Mrs. S. F. FELDMAN, 13, Christopher-street, Finsbury-square,

POLAK : STERN.—On the 17th of March, 1898, at the Synagogue, Brussels, LIZZIE POLAK, the third daughter of Mr. and Mrs. Simon Davis of London to EDWARD STERN, of 25, Rue de Chancellerie, Brussels.

VALLENTINE : COHEN.—On the 23rd of February, at the Synagogue, Cape Town, by the Rev. A. P. Bender, M.A., BENJAMIN VALLENTINE, of Lower Paarl, South Africa, youngest son of Mr. P. Vallentine, of Huntley-street, London, to PAULINE, third daughter of Mr. and Mrs. M. COHEN, of Constitution-street, Cape Town.

WOLFE : BARNARD.—On Tuesday, 15th March, at the St. John's Wood Synagogue, by the Revs. B. Berliner and H. L. Price, GERTRUDE, daughter of Mrs. JOSEPH WOLFE, of Sunderland to SAMUEL BARNARD of Portsea.

SILVER WEDDING.

LEVY : SABER.—On the 26th of March, 1873, at York-street Synagogue, Sydney, by the Rev. A. B. Davis assisted by the Rev. A. A. Levi, ABRAHAM LEVY, of Fiji, eldest son of Davis Levy, of Auckland, New Zealand, to JANE, the eldest daughter of WOOLF SABER, of Sydney. Australian and Cape papers please copy.

DEATHS.

ANSCHEL.—On the 19th March, at Filehne, Provinz Posen, Prussia, ZIEREL ANSCHEL, aged 84, the dearly beloved mother of Solomon Ansell, of 163, Brunswick-buildings, Aldgate East.

BERENS.—On the 18th of March, at Nice, MARY BERENS, younger daughter of the late Abraham Berens, aged 34 years.

DAVIS.—On the 20th of March, at 24, Park-crescent, Portland-place, after a very short illness, ELIZA, the dearly beloved wife of FREDERICK DAVIS, J.P. Deeply mourned by her sorrowing family.

GLUCK.—[By cablegram.]—On the 21st of March, 1898, at Sydney, New South Wales, REBECCA, relict of the late LOUIS ROSENTHAL GLUCK, Sheffield, and mother of Mrs. Maurice Baum, Sheffield.

HAES.—On the 6th of February, at Ossian, Miller-street, North Sydney, New South Wales, KELVIN OSWALD, infant son of OSWALD and DI HAES, aged nine months.

HART.—On the 18th of March, at 51, Sandringham-road, Dalston, LEWIS HART, of Tenter House, St Mark's-street, Whitechapel, aged 64. God rest his soul. Week of mourning at Tenter House. Father of Mrs. Isaacs, 35, Approach-road, Victoria-park; Mrs. Mosely, 68, Lincoln-street, Bow; Mrs. Gliksten, 51, Sandringham-road, Dalston; and Mrs. Lyons, 11, Leslie-street, Mile End; and brother of Mrs. Harris and Miss Hart, 22, Beaumont-square, Mile End

ISAACS.—On the 21st of March, at 23, Wilkes-street, Spitalfields, E., EVA ISAACS, the dearly beloved mother of Solomon, Woolf, and Harry Isaacs, and Mrs. A. S. Newbery, of 230, Camden-road, N.W., aged 70. Deeply mourned by her sons, daughter, and grandchildren. Shiva at 23, Wilkes-street May her soul rest in peace.

ISAACS.—On the 21st of March, at 23, Wilkes-street, E., EVA ISAACS, the dearly beloved mother of Woolf Campani, of 8, Penn-road-villas, Holloway, N. Shiva at 23, Wilkes-street, Spitalfields.

JACOB.—On the 25th of February, at Johannesburg, S.A.R., WALTER GWYNNE, youngest son of SOPHIA and the late ISAAC JACOB, of 42, Oxford-road, Kilburn, in his 33rd year.

FURTHER ANNOUNCEMENTS ON PAGE 2.

Great Ealing School, Ealing, W.

Principal - - - Rev. JOHN CHAPMAN.

THE SUMMER TERM

WILL

COMMENCE ON APRIL 25th,

The Principal will feel obliged by early application for the limited number of vacancies.

Great Ealing School holds the **Senior Evelina Scholarship,** given on the award of Cambridge University to the Candidate at this Centre, who gains the highest place in the **Senior Local Examination.**

This School is also the winner of the **Athletic Challenge Shield** for 1897-98, which is competed for annually among the Schools of West Middlesex, and awarded for excellence in Gymnastics.

RAMSGATE SCHOOL,

Townley Castle, Ramsgate.

Principal: - - Rev. S. H. HARRIS.

13 years Headmaster of the Jews' Hospital and Orphan Asylum.

Pupils well-grounded and prepared for all Public Examinations. Extensive grounds. Healthiest spot in England.

DEATHS.

LEVY.—On the 19th of March, at 177, St. Luke's-road, Birmingham, ANN, the beloved wife of Mr. ABRAHAM LEVY, daughter of the late David Lazarus, of Exeter, mother of Mrs. Walter L. Phillips, Tarrytown House, 5, St. Mark's-square, Dalston and Hyman Levy, of Tarrytown, U.S.A., sister of Mrs M. L. Dight, of Birmingham and Mr. Eleazer Lazarus, of Dalston. Aged 73. May her dear soul rest in peace. Amen. Shiva at Birmingham. American papers please copy.

LEVY.—On the 19th of March, at 408, Kingsland-road, N.E., after a painful illness, SARAH, dearly beloved wife of Mr. MORRIS LEVY, and mother of Mrs. Mark Angel, 23, Colvestone-crescent, Dalston. Deeply mourned by her sons, daughters, grandchildren, relatives, and a large circle of friends. May her dear soul rest in peace. Shiva, 408, Kingsland-road.

IN MEMORIAM.

In affectionate memory of PRISCILLA, the beloved wife of HENRY HART, Godwyne House, Dover, who passed away March 23rd, 1895—Adar 27th, 5655. May her dear soul rest in peace.

In loving memory of our dear husband and father SIMON MARKS (late of West Bromwich), who departed this life, on 22nd of Adar, corresponding with 16th March, 1898. May his dear soul rest in peace

In loving memory of our dear beloved wife and mother, PRISCILLA COHEN, of 5 and 7, New-road, Commercial-road, E., and 1, Cambridge Lodge-villas, Hackney, who died on the 22nd of March, 1896, corresponding with the 8th of Nisan, 5656. May her dear soul rest in peace.

In grateful and affectionate memory of our dear friend, MICHAEL WALTER, late of 68, Portsdown-road, Maida-vale, who died March 7th, 1896. Never forgotten.—3, Liverpool-road, Manchester

In ever loving memory of SAMUEL JONAS, the beloved father of Coleman Jonas and Mrs. Silvia Phillips, who departed this life 4th Nisan, 5632, corresponding with the 12th of April, 1872. God rest his soul.

In fond memory of our dear father ISAAC NATHAN, late of Short-street, Bell-lane, who departed this life on 3rd of Nisan, corresponding with the 18th of March, 1885. Ever deeply mourned and fondly remembered May his soul rest in peace.—44, Beaumont-square.

In loving memory of our beloved mother, SARAH B. SWAEBE, who died April 1st, 1897, corresponding with the 29th of Adar, 5657. God rest her dear soul.—Daniel and Henry Swaebe, 163, Kings-road, Camden Town, N.W.

THE RANDOLPH MUSICAL AND DRAMATIC SOCIETY.

THE COMMITTEE have great pleasure in announcing that an EVENING CONCERT will be give on SATURDAY, April 2nd, at the BIJOU THEATRE, Archer-street, Bayswater, W. Doors open 7·30 Commence at 8. Carriages 11 p.m.

The Committee earnestly desire that all intending members should communicate without delay to the Hon. Sec., 80, Westbourne-grove, W.

ALLIANCE

ASSURANCE COMPANY.

Capital - £5 000,000.

HEAD OFFICE.

Bartholomew Lane, London, E.C.

DIRECTORS·

Right Hon. LORD ROTHSCHILD,
(Chairman).

James Alexander, Esq.
Charles Edward Barnett, Esq.
Right Hon. Lord Battersea.
Hon. Kenelm P. Bouverie.
Thomas Henry Burroughes, Esq.
Francis William Buxton, Esq.
Major-General Sir Arthur Ellis, K.C.V.O.
James Fletcher, Esq.
Richard Hoare, Esq.
Sir George Curtis Lampson, Bart.
Francis Alfred Lucas, Esq.
Edward Harbord Lushington, Esq.
Hon. Henry Berkeley Portman.
Hugh Colin Smith, Esq.
Right Hon. Lord Stalbridge.
Lieut.-Col. F. Anderson Stebbing.
Sir C. Rivers Wilson, G.C.M.G., C.B.

Robert Lewis, Chief Secretary.
David Mirylees, } Assistant Secretaries.
Phineas Myers, }
Marcus N. Adler,—Actuary.
G. J. Lidstone, Assistant Actuary.

CAPITAL AND RESERVES.

The **Subscribed Capital** of the Company is **£5,000,000** of which **£550,000** is paid up, and the **total Assets,** exclusive of uncalled Capital, **exceed £4,500,000.**

LIFE DEPARTMENT.

Low Rates of Premium. Indisputable Whole World Policies. Liberal Regulations. Policies free from Restrictive Conditions

The **Expenses of Management** (including Commission) chargeable to the Life Department are **limited to 10 per cent. of the Life Premium Income.**

During the year 1897 the Company issued **1,571 New Life Policies,** assuring the sum of **£1,216,568** gross or **£1,002,068** net after deduction of reassurances, being the largest amount of new business transacted by the Company in any single year.

BONUS. Life Policies effected this year under Tables 1, 3, 4, and 5 of the Company's Prospectus will (if in force on 31 December next) share in the Quinquennial Profits to be declared early in 1899.

FIRE DEPARTMENT.

Fire Insurances granted at current rates.

Liberal Commissions to Solicitors, Agents, and Brokers for the introduction of business.

Proposal Forms, detailed Prospectuses, and all information may be obtained on written or verbal application to any of the Company's Offices or Agents.

ROBERT LEWIS, Chief Secretary.

Re EDWARD LAURENCE, deceased.

NOTICE IS HEREBY GIVEN that all persons having any claims against the Estate of Edward Laurence late of 30, Throgmorton-street in the City of London Stockbroker (who died at Bournemouth on the 19th February 1898) are to send in particulars thereof to the undersigned on or before the 30th April next after which day the Executors will distribute the assets of the said deceased.

Dated this 18th day of March, 1898.

LEGGATT, RUBENSTEIN and Co.
5, Raymond-buildings, Grays-inn, W.C. Solicitors for the Executors.

MR. I. ABRAHAMS, SONS and **DAUGHTER**, return their sincere **THANKS** for the many kind visits and expressions of sympathy received during the week of mourning for their ever lamented wife and mother. 212, Whitechapel-road, E.

MRS. VICTOR BENSILUM and Mr. **SIMON OHAYON** return **THANKS** for visits and kind letters of condolence during the week of mourning for their lamented father Heim Ohayon.—25, Leman-street, E.

MRS. L. MARKS, 11, Goring-street, Houndsditch, begs to convey her sincere **THANKS** for letters and cards and visits of kind sympathy and condolence upon her recent bereavement

MR. D. MOSS, with Mrs. S. SIMMONS, return sincere **THANKS** to relatives and friends for expressions of sympathy received during their recent week of mourning for their lamented wife and sister.—340, South Lambeth-road, S.W.

THE TOMBSTONE in memory of ESTHER, widow of the late MOSS CANTOR will be SET on SUNDAY next, March 27, at Plashet at 3 p.m. Relatives and friends kindly accept this, the only intimation. Australian and Cape papers please copy.

THE TOMBSTONE in loving memory of JULIA widow of the late PHILLIP BARNETT, of Liverpool and dearly beloved mother of Mr. F. Barnett, Canning-street, Liverpool and Mrs Morris Goldstone, of 186, Oxford-street. C-on-M., Manchester, will be SET on SUNDAY next, the 27th inst., at Deane-road Cemetery. Conveyances will leave 19, Canning-street, at 3 30 p.m.

THE TOMBSTONE in memory of the late Mr. ALFRED BRAHAM, of 75, Englefield-road, N., will be SET on SUNDAY next, March 27, at 12 o'clock. Relatives and friends please accept this, the only intimation.

THE TOMBSTONE in loving memory of SOPHIA, the beloved wife of HYMAN HARRIS will be SET on SUNDAY, the 27th inst., at 4 o'clock, at the Cemetery, Upper Edmonton Train leaves Liverpool-street (G.E.R), for Angel-road, at 3.30. Relatives and friends please accept this only intimation.

THE TOMBSTONE erected in memory of REBECCA GOMES DA COSTA, relict of the late Phillip Gomes Da Costa, will be SET on SUNDAY next, the 27th inst., at the Spanish and Portuguese Cemetery, Mile End-road.

MR. and Mrs. A. I. DICKSON beg to THANK Mr L. Cohen, President, Mr. M Rosenberg, Vice-President, Mr. M. Levy, Treasurer, and Mr. J Schonman, Committee and Members of the Central Marriage Portion Society, for the beautiful pair of Silver Candlesticks and Kiddush Cup, accompanied by a letter of congratulation, presented to them on the occasion of their marriage on Tuesday, March 15th, 1898.

חברה הכנסת אורחים לשבת ויום טוב

SOCIETY FOR PROVIDING STRANGERS WITH MEALS ON SABBATHS AND HOLYDAYS.

Patron:—The CHIEF RABBI.

THE COMMITTEE earnestly APPEAL for support to enable them to continue their distribution of meals for the ensuing Passover Holydays.

Contributions will be thankfully received by the following, viz.:—

I. Birnbaum, Esq., President, 95, Linden-gardens, W.
S. Trenner, Esq., Vice-President, 89, St. Mark's-square, Dalston.
B. Blumstein, Esq., Vice-President, 21, St. Peter's road, E.
P. Silverstone, Esq., Vice-President, 288, Upper-street, Islington.
I. Weber, Esq., Treasurer, 218, Whitechapel-road, E.
Rev. B. Spiers, 20, Christopher-street, Finsbury.
E. Berg, Esq., 32, Jewry-street, E.C.
M. Rosenbaum, Esq., 13, Balfour-road, N.
J. G. Fless, Esq., 44, Marquess-road, N.
Mrs. S. Risch, 10, Mildmay-grove, N.
Or by any member of the Committee.

The following donations are gratefully acknowledged:—

Per Rev. B. Spiers (Dayan).			
Mr. David Cohen	£1	1	0
Mr. Henry Harris	1	0	0
Mrs. Charlotte Moses		10	6
Mr. Lionel D. Benjamin		10	6
Mr. Henry Hart		10	6
Mr. John Hart		10	6
Mr. M. Leapman		5	0
Per Rev. D. Fay.			
Mrs. Henry Isaacs (Gordon-street, W.C.), in memory of her late husband	2	2	0
Per I. Birnbaum, Esq., President.			
Mr. P. Barnett	1	1	0

SABBATH AFTERNOON ADDRESSES TO JEWISH WORKING MEN & WOMEN.

MR. A FELDMAN, B.A., of Jews' College will deliver the **ADDRESS TO-MORROW** at the **GREAT SYNAGOGUE** during the Mincha Service.

By order.

THE Rev. J. A. GOULDSTEIN will deliver a SERMON in the BAYSWATER SYNAGOGUE on SABBATH next, 26th March, ש״ק פ׳ ויקרא ה׳ב׳ע׳ל.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

ST. JOHN'S WOOD SYNAGOGUE,

41, ABBEY ROAD, N.W.

THE Rev. A. A. GREEN will deliver a SERMON in this Synagogue, on SABBATH next, the 26th inst. ש״ק פ׳ ויקרא

By order.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

HAMPSTEAD SYNAGOGUE.

WEST END LANE, N.W.

THE PREACHER this SABBATH, 26th inst., will be the Rev. B. BERLINER.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

NORTH LONDON SYNAGOGUE,

JOHN STREET, BARNSBURY, N.

THE Rev. F. L. COHEN will deliver a SERMON in this Synagogue next SABBATH, the 26th instant.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

DALSTON SYNAGOGUE,

POETS ROAD, N.

MR. A. WOLF, B.A. (of Jews' College) will PREACH here TO-MORROW during the Morning Service.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

HAMMERSMITH AND WEST KENSINGTON SYNAGOGUE,

BROOK GREEN, W.

THE Rev. C. DAVIS, of the New Dalston Synagogue, will CONDUCT the SERVICES on SABBATH next, the 26th inst.

By order.

CHARITY COMMISSION.

IN THE MATTER OF THE CHARITY of Levy Salomons for poor German and Polish Jews, belonging to the Synagogues at Jerusalem, Tiberias, Hebron and Saphed; and In the Matter of "The Charitable Trusts Acts, 1853 to 1894."

NOTICE IS HEREBY GIVEN, that an Order has been made by the Board of Charity Commissioners for England and Wales removing Sir David Lionel Salomons, Baronet, and Arthur Wagg, Esquire, at their own request, from being Trustees of the Charity and appointing the Chief Rabbi for the time being of Great Britain to be the Trustee for the administration of the Charity.

A copy of the Order may be inspected, free of cost, between the hours of 10 a.m., and 4 p.m., daily, except on Sundays, during a period of one calendar month to be computed from the first publication of this Notice, at the Office of the Commissioners, Whitehall, London, S.W., where also copies of the Order may be purchased during the same period at the price of 2d each, which may be remitted by Postal Order, crossed "Bank of England," or, if the amount be less than 1s, in penny postage stamps

Dated this 25th day of February, 1898.

D. R. FEARON,
Secretary.

OLD FORD AND NORTH BOW JEWISH CLASSES AND SABBATH SCHOOL.

(In connection with the Jewish Religious Education Board).

HELD AT THE BOARD SCHOOL,
ARBERY-ROAD, GROVE-ROAD, E.

THE ANNUAL GENERAL MEETING of Subscribers and Contributors to these Classes will be held on **SUNDAY NEXT**, March 27th, 1898, at the Board School, Arbery-road, Grove-road, E., at Twelve noon precisely. To receive the Annual Report and Balance Sheet; for the Election of Honorary Officers and Committee; and for General Business.

By order,
I. BLOOMFIELD,
Hon. Secretary.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR.

NOTICE is Hereby Given that the **ANNUAL GENERAL MEETING** of the Contributors to this Board will be held at the **OFFICES** of the **BOARD, MIDDLESEX-STREET, BISHOPSGATE**, on **SUNDAY** next, 27th March, for the consideration of the Annual Report, for the election of 27 members to serve for the ensuing twelve months, and for such other business as may occur.

The attendance of the general Public is earnestly invited.

The Chair will be taken by the President, **BENJAMIN L. COHEN**, Esq., M.P., at 11·15 precisely.

The ballot will close at 12·15 p.m.

By order,
M. STEPHANY,
Secretary.

Middlesex-street, Bishopsgate, E.
March 25th, 5658—1898.

CONGREGATIONAL, &c.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

SOUTH HACKNEY SYNAGOGUE.

DEVONSHIRE ROAD, MARE STREET, N.E.

THE BOARD OF MANAGEMENT of the South Hackney Synagogue invite APPLICATIONS for the post of FIRST READER. Candidates must be under 40 years of age and their fitness for the duties of the office must be certified by the Rev. the Chief Rabbi. They will also be required to sign an agreement to be bound by the Laws and Bye-Laws of the Synagogue. The appointment which will be made by the Board of Management will be from month to month at an emolument of £12 10s. per month. The person appointed will not be a salaried official of the United Synagogue. Applications for the post are to be made to the Secretary at the above address not later than 18th of April

WANTED a Jewish MINISTER for the Witwatersrand Old Hebrew Congregation, Johannesburg, South Africa. Salary £750 per annum, free house, and life insurance for £1,000. Qualifications necessary: Rabbinical diploma; university training and degree; Mohel: speak English; good appearance; under 45 years of age; married; fluent preacher; irreproachable character; be competent to lead in all humanitarian projects, and command the respect of all; short American experience preferable; large sphere of labour; congregation orthodox, but mixed choir. Forward, with copies of testimonials, experience, and photograph, to S. Goldreich, President, Box 933, Johannesburg.

EDUCATIONAL.

תלמוד תורה
TALMUD TORAH CLASSES.
8, GREAT GARDEN STREET.

WANTED, an experienced HEAD-MASTER for the above Classes; must be good disciplinarian and able to superintend the teaching in English; a good Hebrew and Talmudical scholar indispensable. Applications, with copies of testimonials, to be sent to the President, 8, Great Garden-street, E.

A JEWISH TEACHER and PREACHER (German Diploma) residing in a picturesque and healthy German town, with excellent Schools, wishes to take some young English **BOYS** of good family on moderate terms; thorough education in Hebrew, French, Italian and classical languages, music, mathematics, etc.; first-class references required and given. Address, for further information, 830, Jewish Chronicle office

DAILY GOVERNESS WANTED from 9 until 12, for little girl aged six. Write first full particulars, or call.—Mrs. Jay, Lodene, Shoot-up Hill, Cricklewood.

GOVERNESS REQUIRED, must be highly educated, domesticated, musical, smart and of prepossessing appearance, age 25 to 30, liberal salary. Address, stating abilities and full particulars, 1,133, Jewish Chronicle Office, 2, Finsbury-square, E.C.

EXCELLENT GOVERNESS (Christian), seeks engagement. Thorough English, fluent French, and German (acquired abroad), music, drawing, calisthenics, needlework; £35.—L., Mrs. Ellis, 20, Welbeck-street, W.

Grand Theatre, Islington.

Monday next, for six nights only, Mr. William Greet's Company, in the popular musical comedy, "THE GAY PARISIENNE," from Duke of York's Theatre. Monday April 4th, Mr. Alexander Loftus's Company in "THE NEW BARMAID." Doors open at 7. Commence 7·30. Telephone 7,571.

SOUP KITCHEN FOR THE JEWISH POOR,

5, FASHION STREET, SPITALFIELDS.

SPECIAL APPEAL FOR PASSOVER RELIEF.

THE COMMITTEE of the above Institution, in APPEALING for help for the Passover Relief Fund think it right to call attention to the modifications introduced in the system of distribution.

It having been found that abuses had crept in various modifications were last year introduced, and though the Committee by no means flatter themselves that they have obtained perfection, they are convinced that the methods have been much improved and that the Passover Relief Fund now reaches a class who have been, perhaps, somewhat overlooked in the distribution of charitable funds.

The Festival falls somewhat early this year, and much sickness is prevalent in London. The Committee appeal, therefore, with full confidence for donations, so that the Festival may really be to the poor a time of gladness and joy and not be marred by privation and penury.

Donations will be thankfully received by the following gentlemen:—

Alfred L. Cohen, Esq., President,
38, Bryanston-square, W.
S. Boas, Jun., Esq., Vice-President,
47, Park-lane, Clissold-park, N.
Hermann Landau, Esq., Vice-President,
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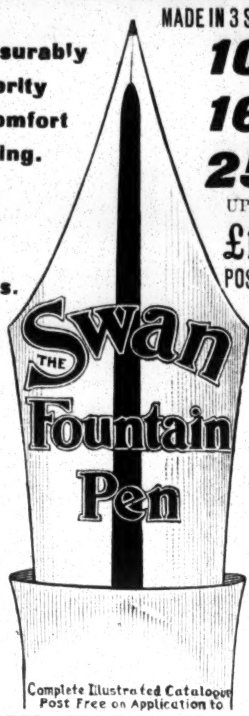

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UNFURNISHED APARTMENTS; three parlours and kitchen with every convenience; more rooms if required; trams and 'buses pass the door to all parts; 4 doors from station.—34, Mildmay-park, N.

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26 BIRCHINGTON ROAD, KILBURN.—Board and residence with every home comfort; late dinner and liberal table; most conveniently situated; close to rail and 'bus to all parts. Terms moderate and inclusive.

32 BRONDESBURY VILLAS.—Superior board and residence, with every home comfort; late dinner; bath (hot and cold); close to 'bus and rail; Terms moderate and inclusive.

35 GROSVENOR ROAD, CANONBURY, N.—Board and residence in small private family, most accessible for City and West End; one minute from train and 'bus; bath hot and cold; terms moderate and inclusive. Accommodation for Passover.

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56 BELSIZE PARK GARDENS. Superior Board and residence; excellent table; dining, drawing and smoking rooms; large well-furnished bedrooms; man-servant; terms on application.

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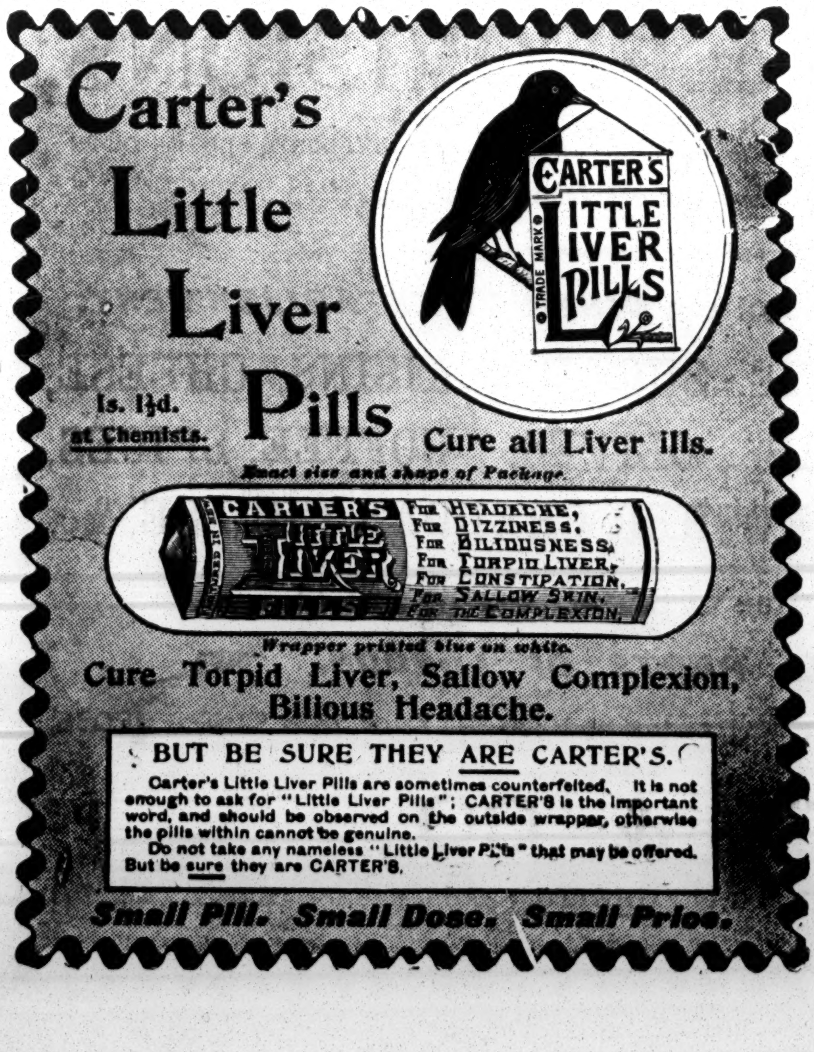

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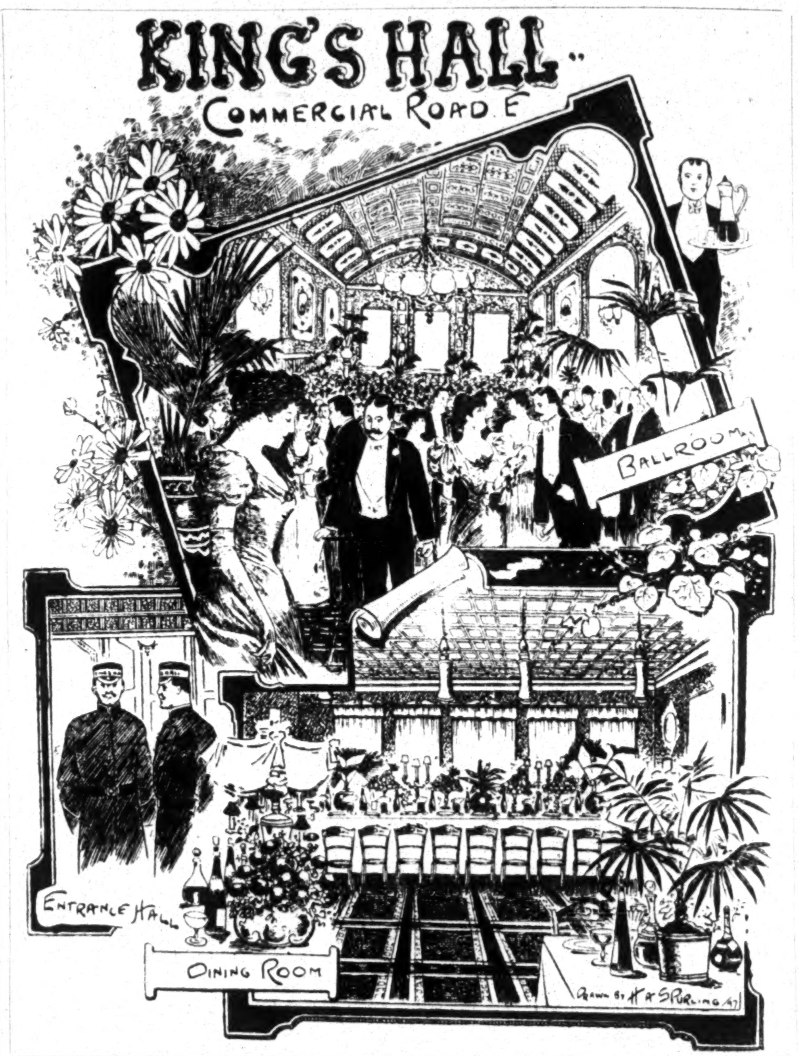

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☞ Correspondents are particularly requested to address all communications:—

"Jewish Chronicle," 2, FINSBURY SQUARE, E.C.

RECEIVED.

◆

Penny Dinners: Collected by Beatrice Deborah Spiers, 6/3; S. L., Jahrzeit, Adar 27, 2/6.

Passover Relief Fund: Annie Cohen, Watford, Jahrzeit, Adar 29th, 5/-.

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Calendar for the Week.

Day of Week.	Hebrew Date.		Civil Date.		PORTION.	HAPHTORAH.
Fri.	Nisan	2	March	25		
Sat.		3		26	ויקרא Levit. i. 1 to end v.	Isaiah liii. 21 to liv. 23.
Sun.		4		27		
Mon.		5		28		
Tues.		6		29		
Wed.		7		30		
Thurs.		8		31		

This day (Friday) Sabbath commences at 6.
Sabbath will terminate to-morrow at 7·3.
Friday next, April 1st, Sabbath will commence at 6.

DIARY OF MEETINGS, &c.

◆

SPECIAL SERMONS TO-MORROW:

Great Synagogue, Sabbath Afternoon Addresses, Mr. A. Feldman, B.A.
Bayswater Synagogue: Rev. J. A. Gouldstein.
St. John's Wood Synagogue, Rev. A. A. Green.
Hampstead Synagogue, Rev. B. Berliner.
North London Synagogue, Rev. F. L. Cohen.
Dalston Synagogue, Mr. A. Wolf, B.A.

Sunday, March 27.

Passover Relief Fund, Meeting of the Committee, at the Soup Kitchen, 11.
Jewish Lads' Brigade, Executive Committee, at 35, Hyde Park Square, 11.
Jewish Board of Guardians, Annual General Meeting, at the Offices of the Board, 11·15; Temporary Allowance Committee, 10·30.
Westminster Jews' Free School, Committee Meeting, at the School, 11·30.
Old Ford Jewish Classes, Annual General Meeting, at the Board School, Arbery Road, E, 12.
Home for Aged Jews, Annual Meeting, at 37, Stepney Green, E., 4.
Marriage Portion Society, Annual General Meeting, at 4, Great Prescot Street, 5.
Jewish Working Men's Club, Concert, under the direction of Mr. and Mrs. F. Hess.
South Hackney Jewish Social and Literary Society, Concert, 7·30.

Monday, March 28.

Jews' Hospital and Orphan Asylum, House Committee, at the Institution, 2·30.
Jewish Board of Guardians, Russo-Jewish Conjoint Committee (rota) 4·30; Industrial Committee (rota) 4·30.
Spanish and Portuguese Jews' Hospital, General Court, at the Vestry Offices, Heneage Lane, 5.
Passover Relief Fund, Relief Rota, at the Soup Kitchen, 6.

Tuesday, March 29.

Jews' Hospital and Orphan Asylum, Apprenticing Committee, at Hamilton House, 9·30.
Jews' Free School, Ladies' Committee, at the School. 2.
Jewish Board of Guardians, Relief Committee, (rota) 4.
Passover Relief Fund, Relief Rota, at the Soup Kitchen, 6.
Widows' Society, Election of Pensioners, at 4, Great Prescot Street, 8.
Anglo-Jewish Association, Executive Committee, at 17, Leinster Gardens, 8·30.
Tent of Righteousness, Quarterly General Meeting.

Wednesday, March 30.

Jewish Board of Guardians, Investigating Committee, 4·30.
Jews' Hospital and Orphan Asylum, General Meeting of Committee, at Hamilton House, 4·30.
Russo-Jewish Committee, Annual Conference between the Committee and the Conjoint Committee of the Board of Deputies and Anglo-Jewish Association, at the New Synagogue, Great St. Helen's, 5·30.
Aged Needy Society, Committee Meeting, at Great Synagogue Chambers, St. James's Place, Aldgate, 5·30.
Passover Relief Fund, Relief Rota, at Soup Kitchen, 6.
Chovevi Zion Association, Meeting of Headquarters Tent, at the Beth Hamedrash, Heneage Lane, 7.

Thursday, March 31.

Jewish Board of Guardians, Relief Committee, (rota) 4; Sanitary Committee, at Central Synagogue Chambers, 5·15.

Sunday, April 3.

Anglo-Jewish Association, Council Meeting, 11.

Monday, April 4.

South London (Borough) Jewish Schools, Committee Meeting, at the Schools, 7·30.

Wednesday, April 20.

Aged Needy Society, Biennial Ball, at the Empress Rooms, Royal Palace Hotel.

Sunday, May 1.

Jews' College, Council Meeting, 3; Annual General Meeting, 3·30; Prizes, 4.

Wednesday, May 11.

Westminster Jews' Free School, Festival Dinner, at Hotel Cecil.

[Secretaries are requested to give prompt notice of all Mee publication.]

CORRESPONDENCE.

FURTHER REPLY FROM H.M.'s CONSUL AT KIEFF.

Sir,—I herewith enclose you copy of a letter received from Arnold White, Esq., which will bear out my statements as to the assistance given by me to the Jews of this district.

Such a spontaneous tribute is all the more pleasant to me in view of your unwarranted and unfair criticism of my remarks, not directed against the Jewish race, but three or four members of it, who, by their notorious actions, bring discredit upon their brethren.

Yours obediently,
H. P. Smith,
H.B.M. Consul.

Kieff, March 7/19th, 1898.

[COPY.]

2, Windmill Hill, Hampstead,
March 12th, 1898.

Dear Sir,—I should like to confirm the statements expressed in your letter to the *Jewish Chronicle* of March 11th, for I cannot convey too strongly the admiration I feel for your kind assistance when, as Baron Hirsch's Commissioner, I visited Kieff.

You gave me every facility for inquiry, and your friendliness towards, and readiness to help, the poor Jews was most apparent.

I most heartily appreciate your kindness, for which you have never received any acknowledgment.

You may make what use you like of this letter.

I am, yours truly,
Arnold White.

H. P. Smith, Esq.,
H.B.M. Consul, Kieff.

[What Mr. H. Paton Smith wrote was: "A word of warning ought to be given to all manufacturers to avoid doing business with Jews who seek credit in this branch. Experience teaches that they take up this trade with the original intention of sooner or later defrauding those firms who are induced to give them credit."]

CORPORAL PUNISHMENT IN SCHOOLS.

Sir,—I have read with much amusement, and even more amazement, the letter of Miss Emily Harris in your current issue. I gather from the lady's communication that she conducts a Sabbath class, and that she finds it best to treat children as so many poll parrots, to be cajoled into good behaviour by lumps of sugar and scratching of the polls. Her lumps of sugar and scratchings, are a sweet, a flower, a kind word and so on. She has an ill opinion of Solomon because he repeated what was doubtless a well-known truism even in his day, that you spoil the child by sparing the rod.

But there is no doubt of it, Sir. A child must be corrected by appealing to the only two senses it possesses—love and fear. But these are quite primary senses, embryonic, undeveloped. A child is a mere creature of impulse, which loves only what it likes, and will not do what it dislikes unless coerced into doing so by fear. And what does a child fear? Certainly not the disapproval of Miss Harris or of anyone else; for a donkey is not more impervious to opinion, good or bad, than are children. Miss Harris evidently knows that a child can only be won to courses it dislikes by appealing to its sense of love or of fear. She is opposed to the latter, and she positively does her best to debase the child by the way she appeals to its other sense.

For she does not appeal to its love of what is good—so far as it exists—but merely to its entirely base love of what it likes. To intensify this animal spirit is bad enough, but Miss Harris, by her positively shameless system of bribery, with her sweets and kind words, and flowers and all the rest of it, makes the child a confirmed hypocrite, and its unformed soul a cesspool of pretence, humbug and calculation.

Sane people will prefer to point out the right way for a child to go, and punish it for straying. The pain of this correction is but a social surgical operation to prevent much after suffering.

The mother who spanks her boy for pulling a cat's tail loves him, not the less, but the more; and the schoolmaster, face to face with the fact that every child regards the three R's as penal tasks, must be armed with the proper means of enforcing the tuition it is necessary the child shall receive.

If you take the cane from the schoolmaster, be consistent, and when your child has toothache and you send him to the surgery, deprive the surgeon of his forceps.

Yours obediently,
Austin Fryers.

Clement's Inn Chambers, W.C.

THE DREYFUS CASE.

Sir,—It may interest your readers to learn how fully South America unanimously sympathises with Dreyfus and his brave champion, Mons. Zola.

I enclose a few cuttings of the Press, and from all parts their remarks are of the same tenor. South American Republics can hardly be charged with "jealousy" nor as "enemies" of France, neither could they be charged with being under "Jewish influence," as we are hardly known here; for these reasons I consider the following extracts to be of special interest. Referring to Zola's trial, they declare the verdict to be a "shameful" one, and then add:—

> In spite of all the irregularities committed, it tries to condemn Dreyfus, and is blind enough to absolve Esterhazy who acknowledged, as his own, half a dozen letters insulting the French Army.
>
> It must be remembered that this same justice has allowed to escape the big thieves of the Panama scandals, and then tried to punish the smaller ones. . . .
>
> Finally, the Dreyfus case is not now whether he has been justly condemned or not. It is much more serious, it is a question that the Government have resolved to maintain at all costs, an iniquity the revelation of which would endanger their existence. This is the conviction of this public, &c., &c.

I have only to add that the foreign Press criticise in severe terms the subject referred to; the English journal, the *Buenos Ayres Standard*, heading its leading article of the 25th inst., "The Triumph of Injustice," which I enclose.

Yours obediently,
D. Hassan.

Buenos Ayres, 28th February, 1898.

THE SHECHITA BOARD—A WRONG PROPORTION.

Sir,—It appears that in the division of the surplus arising from the operations of the Shechita Board—the communal meat tax—the Spanish and Portuguese congregation receive 33⅓ per cent. of the amount received by the United Synagogue. On the other hand the contribution of the Spanish and Portuguese congregation to the Jewish Education Board (£47) is 7¼ per cent. of the United Synagogue (£650). At 33⅓ per cent. it would be £216 13s. 4d.

In one case or the other the agreed proportion seems to require modification.

Yours obediently,
F.

HAS ZIONISM A RELIGIOUS FOUNDATION?

Sir,—As a Christian who believes in the ultimate restoration of the Jews alike to the land of their fathers, and to a pre-eminent position among the nations of the earth, I have read with interest what prominent Jewish leaders have said or written upon the subject of the Zionist movement which is attracting such universal attention. I can fully appreciate the position of those who, judging the subject from the standpoint solely of human policy, consider the difficulties are such as to warrant them in throwing cold water upon the movement, and condemning it as visionary, or as likely to be detrimental to Jewish well-being in this and in other lands. I cannot, however, understand this attitude being taken by those Jews who believe in the fulfilment of the indisputable prophecies of Jewish Restoration. The Rev. G. J. Emanuel, however, in his sermon entitled, "Has So-called Zionism a Religious Foundation?"—reported in your issue of the 18th inst.—takes higher ground. While referring to the prophetic writings in a manner implying the fullest confidence in their ultimate fulfilment, he asks: "Do these writings of the prophets warrant us in believing that the time for restoration is now, or near at hand? Or that the methods of restoration are those which are recommended at Zionist Conferences?" "Read the prophets," he continues. "Israel's restoration will take place, they all say, when the world is civilised, when war is at an end, when nations shall beat their swords into plough-shares and their spears into pruning-hooks." He asks: "Has that time come yet?" and, in reply, points to the feverish activity of the nations in increasing their armaments.

As a humble reader of the prophets, it appears to me that Mr. Emanuel's argument is far from convincing. It may appear presumptuous in a layman—and a Christian layman—to question the utterances of a deservedly respected Jewish minister in such a matter. But, taking Mr. Emanuel's advice to "read the prophets," what do I find? I find that Israel's restoration is associated with an armed condition of the nations, and with a subsequent disarmament resulting from a Divine interposition on behalf of the ancient people to whom were committed the oracles of God. For instance, I read in Joel iii. that "In those days when Jehovah shall bring again the captivity of Judah and Jerusalem," there will be a time of war among the Gentiles. They are bidden in verses 9 and 10, to beat plough-share into sword and pruning-hook into spear, and to assemble for war. It is in the day of such assembly that the prophet declares (verses 16 *et* seq.): "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heaven and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. *So* shall ye know that I am the Lord your God, dwelling in Zion, My holy mountain; then shall Jerusalem be holy, and then shall no strangers pass through her any more." And then follows the great peace. It is a peace resulting from Jehovah "judging among the nations and rebuking many people," as stated in the familiar passage in Isaiah ii., 4.

Mr. Emanuel may reply that these quotations show a divine interposition which is not evident at the present moment, and "methods of restoration" different to those which are recommended at Zionist Conferences. That is true, but it appears to me that there is no real inconsistency. The Zionist movement promises to pave the way for a preliminary and limited stage of restoration, accomplished by purely human and political machinery. I gather from the prophets that the Divine interposition on behalf of the whole family of Israel will take place when there are already in the Holy Land a large and unarmed colony of the Hebrew race—refugees from Gentile lands—such as Dr. Herzl and his supporters appear anxious to bring about. There is one very striking prophetic utterance bearing upon this point. I refer to the 38th and 39th chapters of Ezekiel. This is a prophecy of that day whereof it is said: "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name: after they have borne their shame, and all their trespasses," &c. (Ezekiel xxxix. 25). This "bringing again of the captivity" is associated with a divine interposition against a great armed power "from the north parts" (ch. xxxviii. 15, 16) who "in the latter days" shall come into the Holy Land "to take a prey; to turn thy hand upon the desolate places that are now inhabited; and upon the people that are gathered out of the nations, which have gotten cattle and goods, and dwell in the midst of the land" (verse 12). They are a people in a land of "unwalled villages, dwelling without walls, and having neither bars nor gates" (verse 11). The prophet foresees resistance of such aggression by another power described as "Sheba Dedan, the merchants of Tarshish, and all the young lions thereof"—a description eminently applicable to the British Empire. And as further reading shows, it is at such a crisis that the divine hand is manifested on behalf of Israel (verses 18-23). And then comes the great restoration. But that I dare not make too great claims upon your space, I might refer to Daniel xii., 1, to Zephaniah iii., 8-10; and to Zechariah xiv., 5, as all presenting a harmonious prophetic picture upon the lines above indicated. As one who recognises in the preservation of the Jews, amid all their tribulations, part of the fulfilment of a great and glorious purpose, I cannot but feel that the Zionist movement is a providential awakening of the national spirit in a people long scattered and oppressed. There must be such an awakening as a preparation for that preliminary settlement which is clearly contemplated in the writings of those prophets to which Mr. Emanuel refers. It should, therefore, be matter rather for encouragement than restraint.

Yours obediently,
Joseph J. Hadley.

Birmingham, March 22nd, 1898.

SIR GEORGE LEWIS AND JEWISH MONEY-LENDERS.

Sir,—I do not think that Mr. Oswald John Simon's letter on this subject in your columns last week ought to pass without a protest.

I am not prepared to deny that money-lending is not a nice trade (though I doubt that it is worse than, for instance, importing opium into China, a trade for the sake of which England has twice gone to war). I agree also that we ought to make all legitimate efforts to stamp out that evil from our midst, or, to be more precise, to reduce the proportion of money-lenders among us to the same as exists among the English people at large.

What I do protest against is the tone of Mr. Simon's letter. Is it right to hold up to scorn, in the manner he and others do, this, which is only one among so many evils? It is done, obviously, because it has come so prominently before the eyes of the English public. That is, no doubt, sufficient reason why we should try to stop or reduce the evil, "in self-defence," as Mr. Simon says. But we should do so in a calm and judicial spirit, without letting our feelings get the better of us. It is not sufficient reason for our "despising and loathing" money-lenders, as Sir George Lewis said we did, and as, I take it, Mr. Simon would have us do. Such a way of thinking leads only to hypocrisy and self-righteousness, to what is called Pharisaism.

In particular, I do protest against the application of the "Cherem" to money-lenders, and I am surprised at a man like Mr. Simon urging us to return to a method now so generally in disrepute in this country. No doubt there is a distinction between its application to wrong opinions and wrong conduct. But certain objections there are, common to both cases.

Firstly "the executive of a synagogue cannot exercise inquisitorial functions." This is a point which Mr. Simon himself is good enough to give me, but endeavours to meet by saying, "But that cannot apply to cases in which the person seeking membership is a notorious money-lender and usurer." But I think that surely such an inquisitorial function will have to be exercised if we are to be able, as Mr. Simon urges us, "to show that there is not the name of a single usurer upon our congregational rolls or among the subscribers to our various institutions."

Secondly, I think our community is not entitled to take such public action in a case which is not criminal by the law of the land (and perhaps not even in a case which is). A religious body must act on the principles of love, forgiveness, etc., virtues inculcated both by Judaism and Christianity. Indeed, I should have thought that the tendency of Mr. Simon's theological views was to give us, if anything, too much of that sort of thing.

Thirdly, perhaps we ought not to make a money-lender an officer and leader of our congregations. But to say that "No person known to be pursuing this detestable trade ought to be admitted a member of a Jewish congregation. His subscription should not be accepted. He should be treated as though he were not a member of the community. The idea that any portion of the income of a synagogue is derived from the offerings or the payments of a person who is an undisguised enemy of Judaism is repulsive"—never! I do not stand on such a high plane of virtue as Mr. Simon. I think membership of a synagogue should be open to all who wish to join. It is for God to reject the undeserving, not for us. As for their offerings and payments, it is the destination, and not the source, which concerns us. It may, indeed, be said that the true object of the money given in such a case is not the service of God, but the gratification of the giver. But if we are prepared to accept this argument, we must be prepared to accept also a large reduction in the incomes of our synagogues and charities. It is not only money-lenders who give that the world may think them charitable and religious. I think Mr. Simon is here as intolerant as it almost seems that persons with extreme views are bound to be.

It is the tone of Mr. Simon's letter that I object to. We should pursue, as no doubt we are pursuing, a careful and sustained effort to raise the standard of the Jewish community by education and otherwise. Thus shall we strike at the root and cause of the evil, and then, and then only, will the evil itself disappear. But there is no good in mere abuse of a class of men who are already "down" in the opinion of those with whom alone Mr. Simon's words will carry any weight.

Yours obediently,

86, Highbury New Park, N. M. E. Lange.

Mr. Isaac Tumpowsky, 5, Plevna Villas, Wevurfield Road, Wolverhampton, writes to deplore the want of unity indicated by those Jews who play into the hands of our enemies by statements such as those made by Sir G. Lewis before the Select Committee of the House of Commons on money-lending. The Jew has invariably been made the scapegoat: he is always cited as the "Shylock," the cunning destroyer of the people. Even our great lawyer did not discriminate. During the last 15 years, many Jews, who were conspicuous in usury, have retired and have gone into more congenial callings. In several towns as large a proportion as 98 per cent. have left the money-lending profession. To loathe a man, even a money-lender, is not wise; mere hatred does not improve him. Is the synagogue—was even the Holy Temple—constituted for the righteous only? Assuredly not, for of what avail then is prayer for atonement. To shut out the sinner is not the way to eradicate sin.

THE LATE MR. WOOLF JOEL.

Sir,—My attention has been called to an article on the late Mr. Woolf Joel in your last week's issue. The account of the entertainment given by the late Mr. Woolf Joel to the children attending the Old Castle Street Infant School is not quite accurate. It took place in July, 1896, and not last year; nearly 800 children came to tea, and all wore flowers or had them beside their plate, also their dear friend with his brother, Mr. S. Joel, and numerous other gentlemen, came during tea and distributed the new sixpences to commemorate the completion of the writer's 21 years' work in the above school. Neither the teachers nor the children will forget the day, not only for the beautiful presents which the latter took home with them, but also for the loving and gentle way in which he spoke to them. I daresay there will be some who read this that will recall some of his words.

He promised to come again, but a cruel death has taken him away, and those to whom he was so good can only pray that the Almighty may strengthen and comfort those dear ones left behind, especially the widow and fatherless.

Yours obediently,
Emily Hayter, Head Mistress,
Old Castle Street Board School, Whitechapel.

TRUTH TRIUMPHANT.

Sir,—The interesting note in your last issue pertaining to the self-confession of the Rev. Mr. Fleming, Secretary to the London Conversionist Society, that not a solitary convert was secured during last year's operations at the Manchester branch, by no means surprised me, when taken in connection with the repeated challenge I made in your columns for the London and kindred societies to produce a single worthy convert won by them during my sojourn in London.

I am, indeed, eagerly awaiting the annual report of these Societies next May. I, a single individual, unaided, am, with the only weapon of truth, keeping many well supported conversion enterprises at bay, and daring them to reiterate their heretofore brag of converting reputable Jews *en masse*.

Yours obediently,

42, Church Road, Stoke Newington. A. Benjamin.

A PROPOSITION FOR THE CHOVEVI ZION ASSOCIATION.

Sir,—That the energetic leaders of the movement for the colonisation of Palestine have already done yeoman service in the cause is undeniable. The new movement has won its way in all directions, steadily and surely. Many of the most uncompromising opponents of the objects of the Association have been drawn over to the opposite party. Dr. Herzl, indeed, had created new life into the movement; and the progress of the settling of Palestine is no more to be considered chimerical.

Let only the workers for the movement labour in truth, untainted with the touch of self-interest, and the Turkish Government, which has ever shewn itself sympathetic to our people, will not, at the critical moment, set itself to overthrow and impede the maturing of the fruits.

Nevertheless, we must not shut our eyes to the fact that the colonisation of Palestine has still numberless opponents. And among them, it must be confessed, the bitterest, because most affected, are our poor brethren who depend upon the Chaluka. And, indeed, we cannot blame them. For field-work, these elderly people are not fit. The Chaluka is never more than sufficient, and since the movement for the colonisation of Palestine has been making such strides, the Chaluka has diminished, which has proved a severe trial to the old, sick and enfeebled people.

I have thought that the following plan would be of great service and use. That there should be founded among us a Society, entitled Society for the Relief of the Distressed in Palestine; that each member of the Chovevi Zion should contribute one penny per week for this purpose. By this means we should avert a great evil, relieving the wants of old and learned men in the Holy Land, and those, instead of being our opponents, will step forward as our most cordial welcomers. May this proposal receive the attention it deserves.

Yours obediently,
David Kohn-Zedek.

CREED AND NATIONALITY.

Sir,—My attention has been arrested upon a point in a paragraph of your last week's issue, wherein you comment upon an article, extracted from the *Broad Arrow*, upon the misuse of the term "race" in connection with Jewish soldiers. The *Broad Arrow*, you announce, has taken you to task, because, in speaking of Jews who have the honour to wear Her Majesty's uniform, you alluded to them as members of our race. This criticism you rather cavalierly dismiss with the remark that they are "more royalist than the King," and assert that your meaning was obvious, though open, perhaps, to misapplication by the ordinary British soldier.

This race and creed contention crops up oftener than generally imagined, and the common fallacy promulgated by many of our Gentile countrymen, that Jews cannot be Englishmen, is one of the many arguments difficult to cope with, though, in fact, its falseness is easily exposed. With due respect, I contend that the *Broad Arrow*, in its statement, was perfectly correct and logical, and after giving this matter weighty consideration, you will no doubt assent likewise. To speak of English soldiers, or civilians, of Jewish extraction, as distinct in race from their fellows, would be, to carry the test to its logical termination, to differentiate every man you meet in the streets according to the nationality of his far ancestors. To illustrate this, the descendant of a French Huguenot, who immigrated to England centuries ago, would be divided in race from one descending from a Saxon, but similar in race to one who claims a Norman descent. An Englishman who could trace generations back to a Russian extraction, would be of a different race to either! My contention is, as stated by the *Broad Arrow*, that a matter of creed or religion should by no means be confused with nationality or race. That which forms an Englishman, a unit of the so-called Anglo-Saxon race—which is as much a misnomer as styling the Latin races Romans—is a person born in England, brought up and trained in an English home, with the natural result of reaching manhood with all the virtues and vices of an Englishman, with his prejudices and his liberality of thought—the veriest pedant would hardly define an Englishman as one solely descended from an Anglo-Saxon. An English Jew has the same claim to being an Englishman as an English Protestant, Presbyterian, or Roman Catholic. Naturally the reply suggests itself that Jews have a Semitic origin as distinct from Aryan, but against this my contention is that a living race can never be arbitrarily defined as having ceased to develop at any stated period during its career. The so-called Anglo-Saxon is as distinct and as powerful a race as any which existed in ancient times. From its earliest records until to-day it has unceasingly assimilated all foreign elements drawn within its influence, the descendants of these are as distinct from the parent stock from whence they sprung as any pure-blooded Anglo-Saxons, of whom one hears much, but whose evidence in support of the claim is always so unconvincing, would be to their invading ancestor. In this respect Jews are not a whit different to others. An English Jew is as distinct in thought, manner, and, I may add, appearance, from his French, Italian, or German coreligionist, as would be apparent with a Roman Catholic under similar conditions. In India we have black Jews, in Turkey and the East olive-skinned coreligionists, and the Jews of Spain, Morocco, and even France, are much darker than those who inhabit, and are native to, England and Germany. The condition under which this phenomenon is best observed is at a large cosmopolitan Jewish boarding school, such as is to be found on the Continent. A school which, as a boy, I attended in Germany was patronised at the same time by scholars from England, France, Germany, Russia, West Indies, Morocco, and Austria, and the fact is recorded that the several different characteristics existing in these lads from divers countries were far more marked than their similarity as Jews. Mr. I. Zangwill, in that excellent and thoughtful article on "Modern Jewish Problems," published in your last week's issue, has touched upon the same subject, but from a more academical standpoint, giving food for thought to all those interested in the problems of the Jewish future. I fear I have already exceeded your indulgence respecting space; but before concluding, and as an apt illustration of the strange view taken by otherwise enlightened persons on the point emphasised by me, the following is *à propos*. Glancing through the pages of this month's *Review of Reviews*, I came across a notice of an article written by Lady Jeune and published in the *Lady's Realm* for March. A sentence is quoted in this which perfectly illustrates the mode of thought held by many Englishmen. Writing upon London society, Lady Jeune says; "We have intermarried so much with Americans that we almost regard them as ourselves; and the *foreign* element—the *Jew*, German, and other *nationalities*—occupy a very important position in the composition of English social life" (the italics are mine). Now, Lady Jeune is recognised as one of the most enlightened of Englishwomen, which makes this assertion all the more to be wondered at and resented. Here a Jew is relegated to the ranks of foreigners, equally with a German, a Frenchman, a Turk, or any other member of an alien race. The question I would like to put to Lady Jeune is, if an English Jew is not an Englishman, what nationality is he? A Jew he is by religion, but the only nation he can own, or that can own him, is the British.

Concluding, I must deprecate any acknowledgment from Jews who, whilst keeping their faith, still remain Englishmen, that they are in any way distinct from their fellow-countrymen except and solely on the score that their faith is Jewish; a faith which is yet to be proven antagonistic to the highest principles and duties of citizenship.

Yours obediently,

35, West End Lane, N.W. Alexander Davis.

ZIONISM AND JEWISH YOUNG MEN'S SOCIETIES.

Sir,—The suggestion thrown out by Mr. L. S. Harris is, I think, a very good one. It would be an excellent thing if clubs such as the Alpha and others, which are formed for the same purpose, viz.:—To improve the social and intellectual status of its members, should meet occasionally to discuss matters of interest such as your correspondent suggests. It would also tend to bring closer together the younger members of our community from different parts of the metropolis. I should be willing to co-operate with Mr. Harris to bring about such a meeting, and trust it will be the outcome of many more to follow.

Yours obediently,
Simon Myers, Hon. Secretary,
East London Jewish Communal League.

31, Redman's Road, Mile End, E.

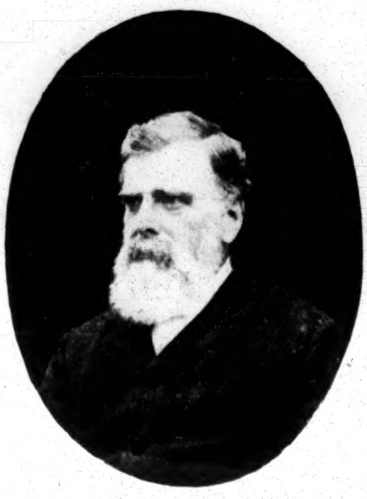
The Chief Rabbi was present and proposed the appointment of a Committee at the meeting held at the Mansion House on Friday last to promote the Millennial Commemoration of Alfred the Great in 1901.

Lord Rothschild, the President of the Royal Hospital for Diseaaes of the Chest, City Road, has given 200 guineas to the Festival Dinner Fund, and Messrs. N. M. Rothschild have contributed 100 guineas.

Her Royal Highness the Infanta Eulalia, of Spain, has arrived in London, and is staying with Mr. and Mrs. Charles Van Raalte in Hill Street. Lord and Lady Pirbright gave a dinner-party and reception on Tuesday evening to meet Her Royal Highness, when Mr. and Mrs. Van Raalte and Mr. Faudel Phillips were among those present.

London Hospital.—Mr. Edward L. Raphael has subscribed £1000 toward the Maintenance Fund.

DEATH OF Mr. W. ASHE PAYNE.



We deeply regret to announce the death of Mr. W. Ashe Payne, the much esteemed Headmaster of the Stepney Jewish Schools, which occurred at his residence at Enfield on Saturday night last. As stated in our columns a fortnight since, Mr. Payne had been seriously ill for the past two weeks, and little hope of his recovery was entertained by the doctors who were in attendance upon him. There was a slight change for the better in his condition towards the close of last week, but the rally was only temporary, and he passed peacefully away on Saturday night in the presence of Mrs. Payne and other members of his family. The sad news of Mr. Payne's death was received at the Schools on Sunday morning with the deepest feelings of regret by the staff and the children, to whom the melancholy tidings were communicated by Mr. Ephraim Norden, the Vice-Master, who had been daily informed of the Headmaster's condition, and was thus enabled to give the latest information in response to the many enquiries made at the schools by old pupils resident in the district and the parents of the children, by whom Mr. Payne was generally regarded as a personal friend and among whom, as much as among the children themselves, his loss will be severely felt.

The late Mr. Payne, who was 57 years of age, was engaged in the teaching profession throughout his life, having conducted, prior to his appointment as Headmaster of the Stepney Jewish Schools twenty-six years ago, a private seminary in the North of London known as the Myddleton House School. He was a Fellow of the College of Preceptors, and for some years was Hon. Secretary of the Technical Education Committee for Enfield instituted by the Middlesex County Council, an office he held at the time of his death. But it was to the Stepney Jewish Schools that Mr. Payne's life's work was devoted, in fact, the schools were his life, and he was justly proud of the high position they had attained under his direction, not only in the Jewish community, but among the public elementary schools of the Metropolis. The annual reports of Her Majesty's Inspectors amply testified to his success as an administrator. The gradually extended curriculum adopted in the schools, embracing at the present time several branches of technical work, swimming, and gymnastics, marked him out as the type of a modern-day schoolmaster, while his unique influence with his pupils, extending as it did when school life was ended, spoke most eloquently of his character as a man. He enjoyed the entire confidence of the Managers, and gained the respect and regard of all those who were brought in contact with him in course of his long connection with the schools with which his name will be lastingly and lovingly associated. It will be remembered that last year, when Mr. Payne celebrated the completion of his 25 years' service at the schools, he was the recipient of a testimonial of £400 handed to him at the distribution of prizes by the Chairman, Sir George Faudel Phillips, G.C.I.E., on behalf of the donors, consisting of the Managers and other influential friends of the schools; and that later in the year, he was entertained at dinner by a large party of his old boys, who, in the course of the evening, presented him with an address and a cheque as a tribute of their esteem. Mr. Payne also received specimens of carpentry and metal work, executed by the pupils of the Technical Classes, which were then carried on at the People's Palace, but are now conducted in the new workshop, erected last year in memory of the late Sir Albert Sassoon, and fitted up by Mr. Henry L. Raphael. Mr. Payne took the greatest interest in this latest extension of the schools, and it was under his personal superintendence that the workshop was completed and equipped in the early part of the year, just prior to his last illness.

Some Reminiscences of Mr. Payne.

[By One Who Knew Him Well.]

It would be no easy task to tell the story of the life's work of William Ashe Payne, the late Head Master of the Stepney Jewish Schools. To do so would be to narrate the history of the Schools themselves, to describe their growth not only in size, but in influence, and the remarkable educational progress they have attained under the able direction of him whose loss they and all who are associated with them now mourn. To write such a valuable chapter in the history of the educational advancement of our community is an accomplishment of which I am incapable, even if I were otherwise qualified to do so, at the present moment when the mind is weighed down by a sense of the irreparable loss we have just sustained in the death of him who would figure as the leading character in any such survey of the Stepney Jewish Schools. A few reminiscences by one who as boy and man knew and loved—for to know him was to love him—the late Mr. Payne, during the greater part of that quarter of a century which has passed away since that auspicious day when this notable Christian teacher was first summoned to direct the destinies of a Jewish school, will suffice to describe the character of the man to whom Stepney Jewish boys and girls owe so much. Looking back now at this long interval to the days when I was a pupil of Mr. Payne, I cannot but recall the revelation it was to me to learn one day from another boy that our Mr. Payne was, after all, not one of us. How I challenged the statement with the remark that I saw him in the New Schule on a recent Shabbos when Jacobs was Barmitzvah, and I met him in the evening at the party, and then, again, did not Mr. Payne preside at the Hebrew prayers with which morning school opened and conduct the singing of the Hebrew Psalm with which afternoon school sometimes closed? Could evidence more convincing be adduced to prove that there was no barrier between him and his boys; and indeed I learnt to know that in truth there was none, by the love he gave us, and by the veneration and respect with which we always regarded him. Shall I ever forget that excursion day at Southend when he bade me leave go the rope to which I timidly clung as I took my first dip in the briny, and show myself to be a plucky fellow. Do not these boyish memories suggest at once the man whose high standard of conduct, whose conscientious performance of duty and whose consideration for the feelings and opinions of others, in a word, whose broad religious principles won for him success and triumph in a position in which many another man would have failed, do we not see here a trace of that sturdy manliness which it was Mr. Payne's constant striving to foster among his boys by every means that a schoolmaster could command? And as these boys of his grew up to man's estate how proud he was to hear of their doings and to encourage them in their several walks of life. Can I ever forget the warm greeting he gave me, when after many years' absence I returned to Stepney as a fellow worker and sought his advice in the difficult path that lay before me. Mr. Payne was always ready to give his encouragement and help in every effort put forth for the benefit of his children, and one felt that one's task became easier when the influence of his name could be associated with it.

But it was into movements which tended to bring his boys and girls nearer to their ancestral faith that Mr. Payne threw himself with all the enthusiasm which so thoroughly characterised him. No doubt he felt that here was the opportunity by which he could show that the confidence reposed in him was not misplaced. When the children attended synagogue, as they always did on the afternoons of Chanuka, he was invariably to be found seated among his boys, and his presence was a guarantee for perfect decorum. In him the Schule and the School were brought nearer together, and I believe he was quite as anxious for a good report on Hebrew and religion as for the success of the secular work for which he was more directly responsible. When I suggested to him the advisability of holding Sabbath Afternoon Services for children, he applauded the idea, and, in conjunction with the Head Mistress, Miss Solomon, addressed a letter to the parents in which he wrote: "The importance of these services as bearing upon the religious education of your children cannot be too highly estimated, and we feel sure that we may confidently rely upon your kind co-operation with us in seeing that your children attend them regularly." What Mr. Payne did for the promotion of secular education, and the training of the nerve and muscle of Stepney school boys, has been seen by the thousands who have been attracted year after year to the athletic displays held in connection with the Distribution of Prizes at the People's Palace. But only those who were in the closest touch with him can speak of his self-sacrifice in order to make these new developments the success they have become. Many an evening he did not quit the field of his labours for his own home till quite late, one night it was the carpentry, another the engineering, another the gymnasium or swimming. Wherever his boys were, his heart was with them, and his heart ruled him and led him to them.

During the last week he was at the schools, he was at work in the Sassoon workshop as late as seven in the evening; and his last message to the schools, given through his trusted friend and Vice-master, Mr. E. Norden, as he himself lay on his deathbed, had reference to this department of his work. "Ask Mr. Hymans," he said, "not to proceed with the placing of the gas engine till I am back." This message is explained by his last entry in his log book written on February 18th: "Mr. F. D. Mocatta was here yesterday evening, and saw the boys attending the metal-working class at the lesson. He expressed himself as much gratified at the work that was being done, and offered to give £20 towards the cost of a gas engine." That gas engine will be an object of melancholy interest at the schools; it will be the first piece of work carried out without the superintendence of Mr. Payne.

The views of the late Head Master as an educationalist are well summed up in a speech he delivered some years ago at the school swimming contest, when the prizes were distributed by the Right Hon. Arthur H. Dyke Acland, M.P,, the Vice-President of the Committee of Council on Education. He said that he always felt that in the case of town-bred children considerable neglect had been shown in the most important part of their education, the physical side. He had found that the mental training of a lad was never so easy of acquisition as when the body had been well developed, and it was in the athletic sports of the cricket field, the football club, the gymnasium and the swimming bath that the highest qualities of the child were brought into play. That it was the aim of his life to cultivate the highest qualities of head and heart in his pupils is well known, and that he felt that he had succeeded in his mission was unconsciously certified by himself, when on his return to school after an illness of six weeks, in 1891, he expressed in his log-book his sense of gratitude, in the following touching passage, with which these reminiscences of a dear Master and friend may well conclude:—"I wish to put on record my appreciation of the loyalty and devotion to duty exhibited by every member of my teaching staff during my prolonged absence, and to tender to each of them my warmest thanks, more especially so, to my friend and principal assistant, Mr. Ephraim Norden, who has so ably filled my place during my illness."

A grateful recognition of loyal service from the master to the boys whom he himself had trained, an eloquent testimonial, albeit an unconscious one, to the force of his own character and example! J. F. S.

"In Memoriam."

It is barely more than a year since I penned a sincere and humble tribute in these columns to the worth of Mr. Payne, then celebrating his 25 years of devoted service as Headmaster of the Stepney Schools, and already his beloved and striking personality has passed prematurely from our midst. Rarely did a man occupy a more unique and difficult position, and never did a man justify more completely the confidence placed in him. A Christian, called to preside over the religious instruction of an alien faith, and brought into hourly contact with people, many of them but newly emancipated and breathing for the first time the bracing air of freedom, he bore himself with unfailing tact and soon won his way straight to the hearts of children and parents alike. Moving freely among the people, his stately and impressive figure was one of the most familiar and respected in East London. No function was complete without his presence, his name was a household word, and everyone grew to love him much. And all this he attained without swerving a hair's breadth from his own faith. For though he was a fervent and devout man, he was singularly broad-minded, looking for points of contact rather than of difference, and seeking for the deep, undying truths that he thought underlay all creeds alike. For many years he lived entirely for his school. He threw himself into his work with unquenchable enthusiasm. He had watched the institution in its cradle, and nursed it with tender care from infancy to its present proud maturity and strength. And all his pupils were to him as children. He mingled with them in the playground with a nod and a smile for this one, and a whisper of encouragement for that one, gathering them in knots about him and spurring them on to their games in his own happy, hearty manner. He followed them from school to their homes, rejoicing in their times of joy, bending over their bed of sickness or standing with bowed head in the house of mourning, and when his boys crossed the seas in search of fortunes, his eyes and ears strained towards the distant land they had wandered to, to catch the first tidings of success. No wonder that his name was a symbol of hope and strength. When young lads came to him in trouble, for advice, he would twine his arm affectionately round their neck and send them back with words of encouragement, cheered and strengthened, to their work. Above all, he loved his boys to be honest and manly, of indomitable pluck and strong will. No one would care to show himself a coward in Mr. Payne's presence, for a scathing rebuke would soon have put him to the blush. And the sturdiness and manliness he taught his scholars, he showed in his own person and his own career. For he was of noble origin—his grandfather was a Peer—his polished manner and confident bearing might have told you that. He might have climbed to wealth and social distinction had he cared to wait humbly in the ante-chamber of a kinsman's palace. But his love of independence, and his hatred of anything that lowered the dignity of man, revolted against the humiliation. And so, heedless of recognition, contemptuous of ostentatious noise, he was content to toil silently on and on, a humble worker in God's vineyard, till the passing bell sounded and the decree of destiny summoned him hence. Broad of mind, genial of temper, gentle in nature, a noble missionary on earth, and a true teacher of men, his memory will be cherished by his "children," as he loved to call them, wherever the chances of fortune have carried them, and by all those who sought counsel from the lips and guidance from the hands that now lie in the dust. A grateful pupil offers this tribute to his dead teacher—an upright counsellor and a faithful friend.

S. Gelberg.

"There is a good deal of human nature in us all" was the remark which the writer very frequently heard the late Mr. William Ashe Payne make use of, especially if he noticed comparisons being made regarding the followers of the Jewish and Christian religions; whether the speaker were a Jew or a Christian, the above "wise saw" would be the only reply vouchsafed by Mr. Payne, unless, as he occasionally did, he completely argued away the silly prejudices entertained on either side. I have chosen that favourite remark of my departed friend with which to commence this memento because I consider that, truism though it is, it in the tersest manner sums up the distinguished characteristics of the man—the broadest humanitarianism based upon firm religious conviction. In religious matters he often described himself as a "Broad Churchman," but he was in reality a good deal "broader" in view than that term, tolerant though it is, indicates, for he strongly objected to divisions—"isms" he used to call them—and believed in a religion of good deeds in preference to one of words, no matter whether those were of the Church or of the Synagogue. I was his first Jewish pupil, though several others followed later—at the Myddelton House School, Highbury, of which he was the Principal—and well do I remember his often explaining to us boys, with that peculiar charm of manner which at once rivetted a boy's attention, those fine lines of Longfellow:

> Lives of great men all remind us
> We can make our lives sublime.

In after years, when visiting the Stepney Jewish Schools, I have frequently heard him address the boys on exactly the same subject, and I firmly believe that that was the test on which he endeavoured to model his own career, as well as the future of his young charges.

Mr. Payne, in his teaching, always laid particular stress on Duty, Truth, and Honour, so when I speak of his teaching I refer as much to that which I have heard at the Stepney Jewish, as to that from which I derived such benefit in the Myddelton House School. Mr. Payne invariably considered Duty the first principle of life. He used to impress upon his boys that whether one received payment or assumed a duty voluntarily, it should be equally zealously performed, and in the course of his remarks would quote poetry, interesting anecdotes, and examples, till we felt we *must* do our best in whatever we undertook. I know that in devotion to duty, his teaching has certainly borne fruit. He himself practised what he preached. He has remarked to me: "I have tried to do my duty to God and man, and when my time comes I don't think I shall be very far out." His "old boys" who knew his worth will certainly agree in that sentiment. His method of inculcating truth was as potent in its way as his manner of explaining duty. Woe to the boy who told him a lie; ridicule, satire, and contempt of the whole class were the lot of that wretched culprit. Mr. Payne but rarely resorted to corporal punishment; for the boy, however, who told falsehoods, in addition to the before-mentioned troubles, a liberal supply of cane was usually afforded. His scorn for any form of subterfuge, whether it was adopted by an adult or a juvenile, was intense in the extreme. In telling a boy that he would trust him, or that he relied upon his honour to do a certain thing, Mr. Payne usually gave the well-known tale of Nelson and his brother when sent by their parents to a school many miles away. It will be recollected that a severe storm came on, and the brother wished to return home. Horatio (the great) Nelson reminded his brother that their father had "left it to their honour," in the event of a storm, not to return home if they could possibly proceed. On this the two brothers continued their journey, and reached their school in safety. Narratives of this and an analogous kind naturally made an impression upon the class, and helped to maintain that *morale* and high tone which Mr. Ashe Payne always endeavoured to promote amongst his boys.

I remember, when a Religion Class had been formed (under the auspices of the synagogue) to meet in the Stepney Schools, asking Mr. Payne, "What is taught in a Religion Class?" The answer was, "Why duty to God and your neighbour, and truth and honesty, and straightforwardness." "But you teach all that," I said. "Yes," said Mr. Payne, "but can't you see that the more people there are teaching it the better it is for the world." With all his liberalism in religious matters Mr. Ashe Payne had no sympathy whatever with those who left their ancestral faith and adopted another creed. Only as recently as the large banquet which was given him by his old Stepney Boys a name was mentioned at the table, which Mr. Payne rose and entirely disowned, as unworthy of being spoken of in his presence, "a gentleman who had departed from his ancestral religion." I recollect an occasion when Mr. Payne was visited at his house by a Church of England clergyman and his wife. The conversation turned on Stepney, and the lady said: "I hope you occasionally endeavour to lead your pupils to the right." "Yes, Madame," replied Mr. Payne, "I hope I always," very pointedly, "endeavour to lead them to what is right." The lady did not pursue the matter further, and with her husband almost immediately left. Mr. Payne often remarked that all religions lead to the same goal, the only difference being that they travel by different roads; provided you adhere to your own religion and do your duty the goal will be reached. Holding such opinions, it will not be surprising that in his dealings with persons, whether in public or in private, he recognised no difference whatever between members of the older or the younger faiths.

Mr. Payne's engagement as Headmaster of the Stepney Jewish Schools is almost an example of the saying that "truth is stranger than fiction." The vacancy was advertised as usual, and amongst the applicants was the late Mr. Payne, who wrote the then Hon. Secretary (the lamented Michael Henry), "I had in my school two Jewish boys," mentioning the names of myself and brother. The Hon. Secretary at once referred to my father, a founder and at that time member of the Committee, and ultimately, to our great delight, Mr. Payne was declared the successful candidate. Of his work at the school, and how it has grown from a moderately sized private house to its present huge dimensions, abler pens than mine will doubtless write. For the late Michael Henry, Mr. Ashe Payne cherished the highest regard, and the esteem each entertained for the other is not to be wondered at. Both aimed at the education and the promotion of happiness in the lives of boys, and both entirely succeeded in their noble efforts. I once heard a Stepney boy, of the last few years, ask Mr. Payne something regarding the late Michael Henry, and the glowing terms in which Mr. Payne described "the boys' friend" fairly took that boy's breath away. To assist with all his might the Michael Henry Memorial, and the first Jewish Scholars' Lifeboat Fund, to conduct a concert at the Jews' Infant School on its behalf—at which the choir consisted of Stepney Jewish school-children, and the *pièce de resistance* was "The Lifeboat Cantata," with words by the late Michael Henry—were indeed a labour of love to Mr. Payne.

Mr. Ashe Payne was of the type of which great headmasters are made. He came of a good old family, and his bearing and manner would at once command attention. He possessed a certain courtliness of style, combined with a large knowledge of human nature. He did not, however, possess the slightest talent for "knuckling under," hence probably the reason that it was not really recognised till after a great number of years' service, that Mr. Payne was truly a giant in regard to his work. His influence over his pupils was inexhaustible. While in school they entertained the utmost respect and affectionate regard for him and the same feelings were maintained in after life. He, on his part, possessed the greatest affection for any of his past pupils who kept in touch with him, and was always ready to aid their progress in life, by kindly advice, personal recommendation and any other means in his power.

And what a cordial reception we met with, and in this Mrs. Payne can be heartily included, when any of us called upon him! A genial host, homely in manner, a brilliant conversationalist, with a fund of humour, a keen sense of the ridiculous, anecdote, epigram, satire and good-natured sarcasm would crowd upon each other in bewildering profusion. He was an elocutionist of a very high order and frequently, when in good health, recited at the Alliance Club, the Michael Henry Society and the still existing Jewish Working Men's Club. To the latter he occasionally took a Choir of Stepney boys, who afforded a capital evening's entertainment. He also frequently recited on behalf of charities, and in that, as in many other ways, helped to bridge over the gulf which separated Jew and Gentile. So much liked personally was the late Mr. W. Ashe Payne by those who really knew him, that in order to show him some mark of respect, men have been known to set up a claim to be "Stepney Boys," whose title to that appellation was of the very slenderest. He was a good man, a firm friend, and he will certainly be sadly missed. In the hearts of his "old boys" he will never be replaced, but his memory will be lovingly cherished by them as a recollection of a long and happy period of mutual esteem. Surely, as he would have wished,

> In departing, he has left behind
> Footprints on the sands of time.

D.

Memorial Service at the East London Synagogue.

At noon on Wednesday, the entire staff of the schools, headed by Mr. E. Norden, the Vice-Master, and Miss Solomon, the Head Mistress, attended with the children a special memorial service, conducted by the Rev. J. F. Stern, at the East London Synagogue. Among the congregation present were the Rev. A. A. Green, Minister of the Hampstead Synagogue, Rev. I. Greenberg, Messrs. H. Bentwich and M. Heyman representing the Managers; Mr. Herbert Adler, representing his father, Mr. Marcus N. Adler, the esteemed President of the schools, who was prevented by illness from attending, Miss Adler and Mrs. Nelson Samuel representing the Ladies' Committee; Mr. J. F. Stern, Mr. Henry Harris (an old boy), and Mr. E. Lawton, representing the Board of Management of the Synagogue, a number of old boys and parents of the pupils.

Mr. Stern introduced the sermon with the following words addressed to the children:—"It is unnecessary for me to tell you, dear boys and girls of the Stepney Jewish Schools, why I have invited you hear to-day and at this hour of the day. You are sadly aware of the loss that we and our schools have sustained by the death of our beloved Headmaster, whose work amongst us and for us will not fade from our memories as long as life shall endure. Within a few brief hours we shall be consigning to their last resting place all that was mortal of our departed friend and master, and we are gathered here in this house of God, to which he often led us, to give expression to our grief, to reflect on his noble character; and to seek by communion with Him who is Lord of the spirits of all flesh, the consolation which we sorely need in this time of trial; and the strength which we pray may be given to us, to walk in his footsteps and and to fulfil his teaching, so that his memory may ever be revered by us and through us, aye in the integrity of our conduct, the unselfishness of our lives, and in the conscientious performance of duty for which he trained us by precept and example."

Mincha was then read, after which Mr. Stern read in Hebrew Psalm xxiii. which he explained was a favourite Psalm of the Head Master, the one he selected to be sung at the unveiling of the Memorial Tablet erected in the schools to the memory of his old friend Michael Henry. Selections from the Burial and Memorial Service of the dead were then recited in English, and the service closed with Kaddish and the Memorial Prayer for the departed, which Mr. Stern concluded as follows: "Grant Thy consolation unto all who mourn the loss of our dear teacher, his sorrowing widow and bereaved kinsfolk, his fellow-workers, the managers and teachers of our schools, and the children whom he loved and who loved him, and all those who lose in him a trusted friend and a wise counsellor; put into their hearts and into ours the fear and love of Thee, so that our latter end may be like unto his, at peace with Thee O Lord. Amen."

Mr. Stern then read letters addressed to him by Mr. Marcus N. Adler, the President, and Mr. Ernest Morley, the Hon. Secretary of the schools, and Mr. H. Weinstein, one of the teachers, played the "Dead March in Saul" as the congregation left the synagogue.

The Funeral.

The funeral took place at the Abney Park Cemetery later in the afternoon A detachment of boys, one of whom bore the banner of the schools covered with crape, was present at the graveside, together with the entire staff. Among others present were Mr. Benjamin Kisch (Vice-President), Mr. Nelson Samuel (Treasurer), Mr. Henry Hymans, Mr. Harry S. Lewis, the Rev. J. F. Stern Mr. Elkan N. Adler, Mr. D. M. Davis (Mr. Payne's first Jewish pupil at Myddleton House School) Mr. Henry Harris, Mr. J. Van Minden, and many other old boys. The floral tributes placed on the coffin included tokens from the Committee, the teachers, the pupils, and the local institutions of Enfield. A number of boys not included in the official deputation were also present, some having walked from Stepney. Among the wreaths placed on the grave were noticed one bearing the inscription, "In loving memory of my dear Head Master—David Singer"; another inscribed "With profound sorrow and regret—the Brothers Isaacs"; and a third "From his affectionate pupils, Sol. and Ray Pollock."

A brief service was read at the graveside by the Rev. H. Storer Toms, of the Enfield Congregational Chapel, the personal friend and pastor of the deceased, who, at the conclusion of the sorrowful ceremony, expressed to several of the bystanders his profound appreciation of the many marks of respect shown to their late Head Master by the authorities of the schools, and by many members of the Jewish community with whom Mr. Payne had come in contact in the course of his career.

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Entirely Dependent upon Voluntary Contributions.

H.R.H. The DUKE OF CAMBRIDGE will Preside at a FESTIVAL DINNER in aid of the Hospital, to be held at the Hotel Cecil on MAY 19th.

The Secretary will be glad to receive the names of gentlemen willing to act as Stewards on this occasion.

LIONEL F. HILL, M.A., Hon. Secretary.
W. J. MORTON, Assistant Secretary.

Offices, 41, Fitzroy-square, W.

THE JEWS IN RUSSIA.

[FROM OUR CORRESPONDENT.]

St. Petersburg, 20th March, 1898.

The Rights of Second Guild Merchants.

In my letter of the 30th January I wrote that an important question was coming up for consideration by the Senate, viz.: whether Jewish merchants who had been for the first ten years members of the Guild, and had thereby acquired the right to live in any part of Russia, retained the right if they were transferred to the second Guiid. The authorities of various Governments hold different views on this point, and in the majority of cases they only allowed the persons concerned to live in those towns (outside the Pale) where they are entered as merchants. The Senate considered the question on the 11th inst., and as I am informed, there was a difference of opinion- Eight, including the representatives of the Minister's of the Interior and Finance, were in favour of unrestricted right of residence, but twenty-two were against, *i.e.*, were disposed to allow the second Guild Merchants to live only in those places where they were inscribed in the registers. As in all cases where the Senate is not unanimous, the matter will now have to go before the Imperial Council, where the new law will have to be passed. Hundreds of Jewish families are interested in this question.

The Jewish Deputation to the Minister of the Interior.

The deputation to which I referred in my last letter has been received by the Minister of the Interior, and as I hear, in a very cordial manner. The delegates complain that in consequence of the many restrictions on the Jews, and of the introduction of the wine and spirit monopoly, but especially in consequence of the expulsion of Jews from villages, the situation of Jews in the Pale has become almost unbearable. It was necessary, therefore, that occupations should be given to the Jewish population, and that, at least, permission should be given for the establishment of a sufficient number of technical schools. The minister replied that the disastrous situation of the Jews was known to the Government, and everything possible to alleviate their condition would be done. We shall soon know whether these friendly expressions will have any practical significance.

The Temporary May Laws.

The Senate is again considering the question whether a Jew who lived in a village before the temporary laws of May, 1882, came into operation, may remove to another village. Two brothers, Chaim and Hirsch Gurevitz, lived for many years in the village Rysaki (Government of Mohilew) but in 1896 they removed to Viljanoff, which is estimated to be 1½ kilomètres from the other village, and belongs to the same proprietor. The Government authorities at Mohilew were of opinion that this was a fresh removal to another village, which is prohibited by the May Laws. The brothers Gurevitz were consequently expelled. The Senate has annulled this order on the ground that the two villages are to be regarded as one and the same property, and that, therefore, in this case there is no question of a fresh removal.

Jews and Mining Companies.

The law forbids Jews acting as directors and representatives of Mining Companies, and a paragraph to that effect is to be found in the clauses of every public mining company, The Donetzko Petrovenkoosk Company petitioned the Government for permission to appoint one of its founders—Ehrenberg—as representative. The petition had to be submitted to the Tsar, and his Majesty has given the necessary permission. This is an exclusive case, and the reason for the favourable reception of the petition was the productive work which this company can turn out since Ehrenberg is a recognised expert in mining matters.

Vital Statistics.

The Russian press has reproduced Mr. H. Dillon's article in the *Fortnightly Review* on the strife between religions and races in Russia, in which the writer seeks to show that in Russian towns the excess of births over deaths is greater among Jews than among Christians, and that herein lies a danger for the Christian population. The opinions of Mr. Dillon, of which the anti-Semitic papers here have made good use, are, however, devoid of foundation. The increase of the Jewish population in the towns is not due to the problematical excess of births over deaths, but to the fact that thousands of Jews were driven from villages, and are obliged to settle in towns. Recently a statistical work appeared, from which it was evident that in the Government of Podolia alone the number of Jews expelled from the villages amounts to 10,000. In the other 16 Governments things were not better. Hence the great augmentation of Jewish inhabitants of towns.

Presentation of a Bust of Oliver Cromwell to the House of Commons.

Many of our readers will recollect the somewhat acrimonious debate which took place in Parliament a few years ago on the proposal to erect a statue to Oliver Cromwell within the precincts of the House. In consequence of the opposition shown to the suggestion, it was dropped. Some time back, at the sale of Lord Revelstoke's collection, a coreligionist, Mr. Charles Wertheimer, acquired a fine life-sized bust of the great Protector, executed in marble, by a great artist of his time—Bernini—and of particular interest as being a portrait by a contemporary. It occurred to Mr. Wertheimer that the House of Commons might be willing to compromise the question of a statue by the acceptance of a bust, and he accordingly offered his purchase as a free gift to Parliament in recognition of Cromwell's kindness to the Jewish race. This offer was made last May to the Speaker, Mr. Gully. Mr. Gully replied expressing his sympathy with and gratitude for the proposed gift, and informed Mr. Wertheimer that he would lay the proposal before the proper quarters, Mr. Balfour (the First Lord of the Treasury) and Mr. Akers Douglas (Her Majesty's Commissioner of Works). This was done, and the offer was gratefully accepted by the Government. The bust has been placed in Mr. Balfour's private room in the House of Commons for the inspection of members.

Anti=Jewish Riots In Algiers.

[REUTER'S TELEGRAM.]

Algiers, Monday.

An anti-Jewish demonstration took place here to-day, in consequence of the arrest of M. Max Régis, director of the *Anti-Juif* newspaper, who is alleged to have been involved in the riots which occurred in Algiers in January last. Eight hundred persons, shouting "Down with the Jews," went through the Rue Bab-Azoun, where they attacked the Jewish shops with sticks and stones.

The troops, who were at once called out, proceeded to the scene of the disorders, and barred the streets of Bab-Azoun and Bab-el- Doned leading to the Governor's palace. An enormous crowd assembled, but the Zouaves and the Chasseurs d'Afrique dispersed the demonstrators, who clamoured to the last for the release of M. Régis.

Algiers, Tuesday.

Troops were out guarding the streets up to one o'clock this morning, but the heavy rain which then began to fall dispersed the last of the manifestants, and the streets shortly afterwards were completely deserted.

About a dozen arrests were made in the course of the evening. The military charged the mob on several occasions, but with no serious results. A large force was kept in reserve in case of emergencies, but its assistance was not required.

The anti-Jewish meeting at Mustapha passed off comparatively quietly, but a few cries of "Death to the Jews" were raised as the assembly broke up.—*Dalziel.*

[FROM OUR CORRESPONDENT.]

Oran, March 23rd, 2.30 p.m.

Max Régis, editor of the *Anti-Juif*, has been arrested for his share in the riots last January. Renewed disturbances arose as a result, but they were put down with great severity by the troops. The anti-Semitic Deputies demand the release of Régis, and serious riots are expected if this demand is not complied with. Drumont is expected here on the 7th of April.

News from Algeria.

[FROM OUR CORRESPONDENT.]

Oran, 18th March, 1898.

I am sorry to report the death of Pasteur Krieger, the head of the Protestant Church of the Province of Oran, Chevalier de la Légion d'Honneur, and Officier d'Académie, at the age of 73 years. M. Krieger, who was a native of Alsace, had studied in the University of Strasbourg, and in 1860 received a call to this province. Through his generous character and sterling qualities he endeared himself not only to the members of his congregation, but to the population in general. His bold and manly reply to the military authorities in May last is still within public recollection. The authorities feared that the Jews, in revenge for the outrages committed in Mostaganem to their sacred places of worship, would retaliate by sacking the churches, and more particularly the Protestant one, situated in the Jewish neighbourhood. Soldiers were consequently sent to occupy it, but M. Krieger refused entrance to the soldiers, saying that he relied not more on his coreligionists than on his neighbours the Jews, to defend the church in case of its being attacked, and in a conversation with a friend he added that the marks of kindness and respect he and his church had received from the Jews for the last 37 years had given him that conviction. On the Sunday after the riots, in his address from the pulpit to his congregation, he condemned in severe language the acts of sacrilege that had been committed.

The great attendance at his funeral was an eloquent proof of the esteem in which he was held by all classes. The Jews were officially represented by the Consistoire.

The Municipal Council met on the 15th March, when some members again demanded the dismissal of Dr. Charles Lévy, the Medical Officer of the town. They admitted that he discharged his duties satisfactorily, but his dismissal was part of the anti-Semitic programme, and must, therefore, be carried out. M. Gobert, the Mayor, read a declaration signed by all the Medical Officers of the town and hospitals, stating that they would resign should their colleague, Dr. Lévy, be dismissed. However, the Council insisted, and determined to take a vote upon the matter, upon which the Mayor said that rather than sign such an act, should the matter be carried, he would resign. Thereupon the matter dropped. It is a pity that the zeal and sense of justice shown on this occasion by the Mayor were not manifested when the dismissal of the seven Jewish policemen took place, as the question of principle is exactly the same, but the poor policemen did not have all the medical men of the place to back them up.

J. S. L

OBITUARY.

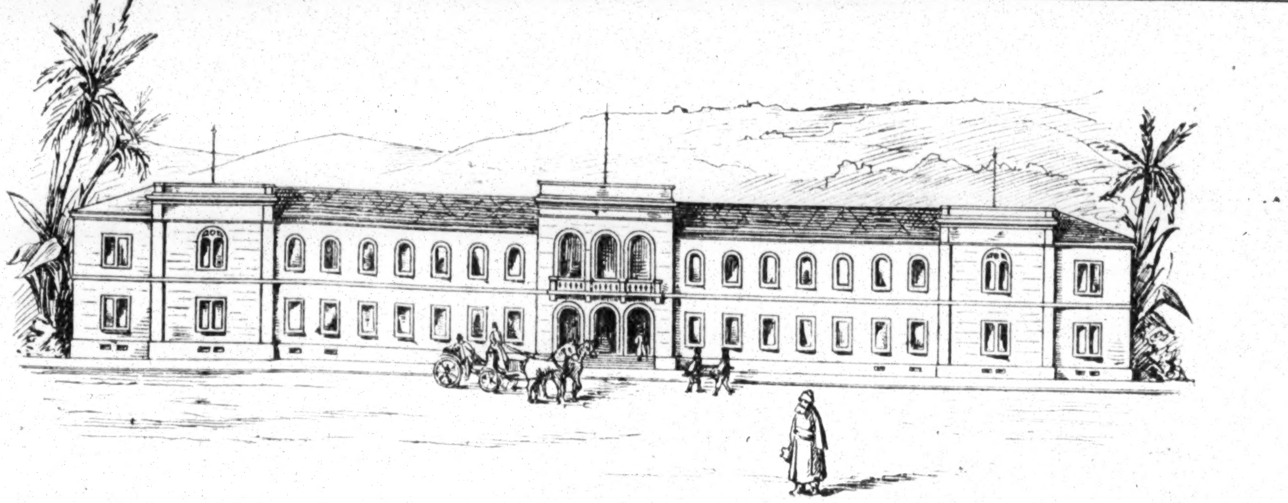
MONS. HAIM BENICHOU.

Not only in Oran, where he resided, but throughout Algeria, the utmost regret will be felt at the death of Mons. Haim Benichou, to whose memory I wish to be allowed to pay a tribute in the Press; but as the great consideration and regard I had for the deceased might lead me to what may be considered as an exaggeration, I prefer translating what the *Fanal Oranais* says:—

> "We regret to announce the death of Mons. Haim Benichou, at the age of 84 years. Mons. Benichou's was a distinguished mind. A lover of France, his influence upon his coreligionists was always exercised in the interests of assimilation and of liberal ideas. He had been appointed Councillor General, in 1858, by Imperial Decree, and occupied this position, without interruption, until 1870; at this date his position was made an elective one, but he was returned till 1878, when he retired from public life. During the time he was a Councillor, he was elected by his colleagues President of the Provincial Commission. He had also been for many years Municipal Councillor during the Empire. Mons. Benichou was *un brave homme* in the fullest sense of the word, beloved by all without distinction of creed, and had his coreligionists always followed his advice instead of other mischievous influences, the state of the public spirit in Oran regarding them would not certainly be what it is to-day. We offer to his son, who has followed the paternal traditions, and who has been for several years Vice-Mayor of Oran, the expression of our sincere condolence. The funeral of Mons. Benichou took place this morning, accompanied by an immense public concourse belonging to all classes of society. Mons. Monbun, the President of the Council General, officially represented the Corporation The Grand Rabbin, M. Netter, delivered an address at the cemetery."

As a Jew, Mons. Benichou was strictly orthodox, a Talmudist, and what they call in Germany a *lamdan.* As he lived in a villa at some distance from the town, he built a synagogue at home and had a paid Minyan to say prayers every day. He was a link between the past and the present, and had witnessed all the scenes of the French Conquest, which rendered him an authority on many subjects, especially Jewish. A true and benevolent man has passed away. ז״ל.

J. S. L.



A New Jewish Hospital in Jerusalem.

At the present moment, when so much attention is being directed to ambitious and visionary schemes in connection with the Holy Land, we should like to divert public notice to a present, and much more pressing and urgent matter affecting that country. It is now nearly 25 years since a most touching appeal from a number of German Rabbis for medical help for sick Jews in Palestine, was addressed to their coreligionists in Europe. Their cry for assistance produced but a faint response at the time; and little or no practical result followed, and in the interval that has elapsed all these worthy scholars have passed from our midst. But the evils they sought to correct have since become terribly aggravated; the dangers against which they raised their warning voices have grown in numbers and deepened in intensity. Twenty-five years ago there were ten thousand Jews in Jerusalem; to-day there are more than thirty thousand. The enormous majority of these people maintain a very precarious existence. Insufficiently fed, a prey to adverse climatic conditions, crowded together in fever-stricken slums, their frames become enfeebled, and their bodies are drained of strength and resisting power, and the first pestilence that invades the City sweeps the hapless inhabitants mercilessly before it. The Christian missionaries, quick to see their advantage, welcomed the unfortunate Jews into their hospitals; but while the bodies of the patients were tenderly cared for, their feelings were sorely wounded by the obtrusion of an alien religion upon them—often indeed at the solemn hour of death itself. To check the dangers arising from this source, Jews were forbidden to enter the missionary hospitals, and an earnest effort was made to cope with the increased ravages among them. A Committee formed in Frankfort established a free dispensary, and similar institutions were also set to work by the "Lemaan Zion" and the "Beni Israel." These dispensaries have accomplished splendid work. One of the doctors on the spot—Dr. Wallach—himself dealt with 30,036 cases in six months, and paid 3,019 visits. But the numbers of the Jewish population have been fed by Russian immigrants and the arm of the dispensaries has therefore "waxed short" and incapable of coping with the situation. Owing to the extreme poverty of the patients the dietary and hygienic directions given at the sick beds cannot be carried out. With a Jewish population of 30,000 there is hospital accommodation for only 90 people. People in the last stage of disease must be turned from the hospital doors, and their slender hopes of recovery thrown away in the pestilential atmosphere of their own homes. Doctors follow them to their abodes, almost fainting as they enter, from the nauseous odours that assail them. The rooms are dark, for the sunlight is excluded. The medical men stretch themselves on the ground to catch a glimpse of the patients who lie helpless upon the floor with a heap of dirty rags for their bed. They form their diagnosis, write out the prescriptions and pass on to the next case, in their impotence leaving foul air, dirt and starvation to complete the work of disease. What has added ten-fold to the pitifulness of the situation is the utter helplessness to deal with infectious complaints; for there are no isolation wards in the hospitals, and those stricken with contageous diseases must either mingle with the ordinary patients, or be sent back into crowded hovels, succumbing themselves, and spreading disease and death among their devitalised and hapless relatives. At length an effort is being made to deal with these terrible evils. The Frankfort Committee have, with the consent of the Turkish Government, purchased a plot of land, and have been long engaged building a hospital on the latest and best sanitary principles. But much pecuniary assistance will have to be given before their Hospital can be completed and converted into the great engine of good it is intended to be. Those whose lives have been worn out in ceaseless efforts to check the march of disease in Palestine, have seen its walls rising with feelings of relief and joy and hope. It remains for their co-religionists throughout the world to stretch out a helping hand to them, and so assist to roll away a standing reproach to their common Judaism.

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The Attempted Assassination of the King of Greece.

[FROM A CORRESPONDENT.]

Corfu, March 11th.

The dastardly attempt which was made on the 26th ult. on the life of King George and Princess Marie was deeply deplored in our community, which has so much reason to recognise the kindly sentiments of His Majesty. As soon as the news reached here our President directed the holding of a thanksgiving service in the Synagogue. A Te Deum was sung with the Ark opened, and the Prayer for the Royal Family was offered up with more than usual fervour. The service concluded with the singing of the Yigdal, and as a complement to the ceremony a telegram was sent to the King congratulating His Majesty and Princess Marie on their fortunate escape.

The President and the leading members of the community were present, on the invitation of the Prefect, at the official Te Deum held in the Church of St. Spiridione.

Business is very quiet here, which does not tend to improve the condition of our poor. Our communal funds, unfortunately, do not suffice to meet the numerous demands made upon them, and, with Passover close at hand, it would be an act of great kindness if some help were sent us from abroad.

Speech by the Servian Premier in a Synagogue.

Unlike Roumania, Servia has scrupulously carried out the Article of the Berlin Treaty which enjoined the admission of Jews to complete civil and political rights. A Jew has even been in the Ministry, another has been elected to the Skuptschina (National Assembly), and several others hold appointments in Government offices. It is not surprising therefore that the Jews lose no opportunity of testifying to their loyalty. On the anniversary of the proclamation of the Kingdom special services were held in the synagogues at Belgrade. At one of these services, the King was represented, and the Prime Minister, M. Gyorgyevics, attended in person, as did also the Prefect, the Mayor of Belgrade, and two representatives of the Minister of Public Worship. After listening to an address from the Vice-President of the congregation, the Minister spontaneously said: Hebrews, my brothers, the expression of your patriotism as well as of your acknowledgments to the house of our Sovereign has profoundly touched me. I can assure you that his Majesty holds strictly to the Constitution which has proclaimed the fulness of your rights, and that the Government takes to heart the Servian proverb: "My brother is he who acts fraternally, to whatever religion he may belong." Through your patriotism, your conduct, and your readiness to make sacrifices for the fatherland, you have earned the right to the protection and goodwill of the Sovereign and the Government.

Death of Mrs. Frederick Davis.—Widespread sympathy will be felt for Mr. Frederick Davis, J.P., of 24, Park Crescent, on account of the death of his wife, after a short illness, on Sunday last. As recently as the 10th of November last, Mr. and Mrs. Davis had the happiness to celebrate their golden wedding; and the great esteem in which they were held among a very large circle, was testified on that occasion by the congratulations and presents which poured in from all parts of the world. Mrs. Davis, who was 73 years old, was daughter of the late Mr. and Mrs. Jacob Falcke. She was a charming lady and a devoted wife and mother. She herself took no part in communal affairs, but she had the gratification of seeing her husband and sons bearing no inconsiderable share of the communal burdens. Mr. Felix A. Davis, is Junior Treasurer of the United Synagogue, and Hon. Secretary of the Jews' Hospital and Orphan Asylum; Mr. Edward P. Davis is on the Committee of the Jews' Free School; and Mr. Charles Davis, the eldest son, was for many years a member of the Council of the Anglo-Jewish Association. The interment took place on Wednesday at the Willesden Cemetery. A magnificent wreath was sent by the hundreds of pupils, boys and girls, of the Jews' Free School, who participated in the treat which Mr. and Mrs. Davis gave them in celebration of their golden wedding. The contribution of each child was limited to a farthing.

East London Hospital for Children.—Mr. B. L. Cohen, M.P., presided on Tuesday at the festival dinner (held in the Whitehall Rooms of the Hotel Metropole) in aid of the East London Hospital for Children, Shadwell. The Chief Rabbi is a patron of the Hospital, Mr. Arthur Denis de Vahl is on the General Committee, and Mr. L. G. Leverson on the Board of Management. The company at the dinner included: Mrs. B. L. Cohen, Mr. Harry S. Samuel, M.P., Major Harry Lewis-Barned, Mr. and Mrs. H. R. Merton, Mr. and Mrs. L. G. Leverson, Mr. Herbert B. Cohen, Miss Hannah F. Cohen and Mr. L. Klein. The Chairman, in proposing the toast of the evening, said that the name of the institution pleaded its cause far more eloquently than he could. The East London Hospital for Children told its own tale. It was situated in the East End of London, where parents were almost in the same hopeless, helpless condition as the children whom the Hospital benefited. They had no influences to speak for them, and their only hope was that their position might be felt, though vicariously, by those to whom he was about to plead. The Hospital was founded in 1868 with 10 beds. In 1895, there were 1,238 in-patients; in 1896, 1,496; and in 1897, 1,616. With his experience of charity work in the East End, he attached great importance to the condition of children admitted into Hospitals, and a comparison made with the circumstances of their homes. He was, therefore, glad to hear that never were children admitted to their Hospital whose parents were able to pay for medical attendance at home. As regards the out-patients (whose numbers in 1897, which included women, were 33,468), he was enormously impressed by the comfortable room provided for them. From the figures he had given, the company would be able to form an idea of the beneficent, the sacred work wrought among a destitute class of patients. The reliable income was £3,710, and the expenditure was £8,080, so that there was every year a deficit of £4,370. Mr. Cohen concluded with an earnest appeal for contributions. Sir Henry Burdett, K.C.B., in proposing the "Board of Management," congratulated that body on having secured Mr. B. L. Cohen as their Chairman that evening. He had been acquainted for many years with Mr. Cohen and his family, and what had struck him most about the family of Cohen was, that they not only gave their money, they also gave themselves to philanthropic work.—(Cheers). The "Medical Staff" was proposed by Mr. H. S. Samuel, M.P. The Secretary (Mr. Hayes) announced donations to the amount of £1,745. Mr. H. W. Trinder (Chairman of the Hospital) in proposing "the Chairman," said that the collection showed a considerable inprovement on that of the previous year. Mr. Cohen's great claim on their admiration was that his name was so well known in connection with all philanthropic undertakings, and that in whatever he touched he was successful. Mr. Trinder made some complimentary references to Mr. Cohen's position as President of, what he called, that admirable institution, the Jewish Board of Guardians. After a brief acknowledgment by Mr. Cohen the company separated.

FRANCE AND THE DREYFUS CASE.

In Sunday's *Siècle*, M. Joseph Reinach argues, in a legal article of considerable length, that Madame Dreyfus has the absolute right to join her husband in the Ile du Diable. It will be remembered that we noticed last week Madame Dreyfus's application, with which we thought it unlikely that the Minister of the Colonies would comply. He had not given any official answer at the time when M. Reinach's article was published, but unofficial statements in the newspapers made it improbable that he would reply favourably; and on the strength of these reports some of the English press stated that the request had been actually refused, as earlier applications have been by previous Ministers of the Colonies.

M. Hyacinthe Loyson (Père Hyacinthe) writes to Madame Dreyfus:—

> I beg the heroic woman who has just written to the Minister of the Colonies to receive the homage of my respectful sympathies. One must not count much upon politics, which are often without conscience as without feeling. But the noble hearts are with you, Madame, and God above all. Not the stupid and ferocious idol which is presented to us under this great name profaned, but the true God of wisdom, justice, and love.

In an interview which M. Hadamard, father-in-law of Captain Dreyfus, had with a correspondent of the *Westminster Gazette*, he said that Madame Dreyfus would write again. He also made the following statements:—

> We are anxiously awaiting the result of the Cours de Cassation. For the moment we can do nothing but wait. At all events, the Zola trial proved that we were right, and the world's Press sustain us in that view. We feel grateful to the numerous English, American, and Continental newspapers which have taken so sympathetic an attitude towards our efforts. There is no fresh news from Captain Dreyfus. His letters tell us nothing new. But we know that he must be suffering greatly. You need not be surprised if a new campaign of lies breaks out against us There are certain newspapers in Paris which, from the beginning, have been paid to write all manner of falsehoods against us. Certain people who are posing with virtuous indignation against the Dreyfus agitation are paid a heavy price for their virtue. The country has been deceived by these cowardly, hypocritical liars—but some day, let us hope it will be soon, the country will find them out. I join with my daughter in thanking the English Press for the generous support it has given us. Let us hope that the united efforts of all lovers of justice and fair play will be successful.

To find M. Hadamard accusing some persons of being paid to oppose the revision of the Dreyfus sentence strikes one as a curious inversion of the popular belief in France. Nothing helped more in the first stages to revolt the feelings of the French at large than the false statement asseverated by the gutter press that there was a wealthy "Dreyfus Syndicate," which was moving heaven and earth to release the unfortunate officer. So far as the slanderers condescended to particulars, they have now been refuted by the dismissal of the charge that Messrs. Mathieu and Léon Dreyfus tried to bribe Colonel Sandherr. It was the old story of the constable who smelt the stains of liquor on his own garments and said the prisoner was drunk. Money plays an important part in some revolutionary movements in France. We know the name of the aristocratic lady who disbursed millions for the Boulangist agitation, and the party which uses anti-Semitism is, in all probability, fighting with the same weapons provided by similar dupes of the most unscrupulous conspirators. Money is easily collected for unavowed objects by the baser clericals, playing on superstitions and prejudices, while it is contrary to experience that reputable Jews, like the Dreyfuses, who are besides, after all, not millionaires in the American sense, but business men in easy circumstances, or their friends, would contribute sums of money for secret service or to corrupt justice.

M. Jacques Bahar is contributing to *le Siècle* a fantastic feuilleton called "l'antigoyisme à Sion," in which the anti-Semitic agitation in France is humorously travestied. He relates how one Drumont or Dreimonde having roused the 40,000,000 Frenchmen to massacre 80,000 Jews, the populace found on proceeding to their task that there were but a thousand Jews left in France, the other 79,000 having become furious anti-Semites.

Side by side with the suggestions that M. Drumont is of Jewish descent, from a Dreimonde of Frankfort (though his name rather suggests Scottish ancestry like that of de Lesseps) may be placed the fact that a great aunt of German Jews now living in England, married, at Merzbach in the neighbourhood of Fürth in Germany, an Esterhazy. It is a family tradition that this Esterhazy belonged to the distinguished Hungarian family. Commandant Walsin Esterhazy is the descendant of a morganatic alliance contracted by a lady of the noble Esterhazy family with one Walsin (who is stated to have been an Alsatian).

Among the letters which M. Zola has received is one from seven commercial travellers in America, of Alsatian origin, who undertake to spread the knowledge of his righteous stand for the truth throughout the South American cities to which they are accredited by various mercantile firms in the United States. Their names are, L. A. Levin (native of Metz), E. Elsesser (native of Colmar), J. Fischer (born at Strasburg), G. L. Hasselmann (born at Sarrebourg), H. Ornstein (born at Mulhouse), A. Lipmann (Saverne), C. Müller (Bitsche). Mr. George Meredith, Sir W. Besant, and other distinguished authors have published opinions in the New York papers in support of M. Zola.

In a short sketch of the Israelites in France *Le Siècle* writes:—

> There are in France 1,250,000 foreigners, of whom 80,000 (20,000 of these would be grown men) are Israelites, and the majority represent families settled long before the Revolution. In consequence of deplorable events in Alsace from 1779 to 1784, provoked by the existence of forged receipts written in Hebrew by a much esteemed and devout lawyer, who thought he might thus legitimately extinguish debts owed to Jews, the Government of Louis XVI. caused an inquiry to be held for the application of liberal measures to the Israelites. A census was first made at the end of 1784, and the result published at Colmar in 1785 shews that there were then in Alsace 4,000 families, representing 20,000 persons. The number of those in the other provinces may be considered about equal, say 40,000 in all. This number is now doubled, a fact which is explained by the great number of Israelites who came from Alsace and Lorraine after the annexation by Germany. Alsace, in spite of the German immigration, contains in itself not more than 30,000 Israelitee; that is an augmentation of only 10,000 in 114 years. Among the families mentioned in the census of 1784 in Alsace there were 125 families named Dreyfus, 1 Lebel, 6 Leibel, and 1 Paulus. The law of 1808 permitted the confirmation of the names borne at this epoch, or changes considered necessary by too numerous families.

Will.—The will of Mr. Henry Phillips, of 28, High Street, Aldgate, who died on December 2nd, was proved on March 16th by Mr. Abraham Phillips, Mr. Aaron Phillips and Mr. Philip Phillips, all of 28, High Street, the sons and executors, the value of the personal estate being £3,495 10s. 7d.

Jews' Hospital and Orphan Asylum.—The annual report for 1897 has been issued this week. We gave a full summary of the report in our issue of February the 11th.

Sylvester Memorial.—About £750 has been collected for this Fund, but the American contributions have not yet been forwarded. A sum of not less than £1,000 is desired. The Treasurer is Lord Rothschild, Hon. Secretary, Mr. Raphael Meldola.

Major J. J. Leverson, C.M.G., R.E., has been appointed British Commissioner for the delimitation of the Anglo-Portuguese frontier in East Africa. Major Leverson has been previously engaged in the same duty.

The Jews of Morocco.

THE SULTAN AND THE JEWS.

[FROM OUR CORRESPONDENT.]

Mogador, February 28th, 1898.

It is reported that his Sheriffian Majesty will shortly be in Marrakesh, whence he will visit some of the coast ports, including Mogador. The fact of the matter is, no one seems to know anything about the Sultan's intended movements, not even Mulai Abdul Aziz himself, and it is quite idle to conjecture, so conflicting are rumours. It will be time enough to report visits when they have become actual facts. His Majesty's visit to the Coast ports would be of interest to the Jews in this country; for, up to the present, not any of the Jewish notabilities at any of the coast towns have yet paid their Royal respects to His Majesty. The late Sultan frequently gave audience to Jewish bodies.

Arzila.

The community of Arzila, a little town a few hours' distance south of Tangier, have applied to the Alliance Israélite representative in Tangier, asking for the establishment of a school in that little place. It is understood that Monsieur Ribbi, the Director-in-Chief of the Alliance Schools in Morocco, will use his influence with the Alliance, so that the wishes of the Arzila community may be gratified.

Vaccinating School Children.

Last week, the Girls' School of the Anglo-Jewish Association presented a scene of juvenile disorder and consternation. Dr. Eich, the popular Swiss physician, was vaccinating some 73 poor children, the vaccine used for the occasion being supplied by the Anglo-Jewish Association. The operation lasted some hours. It will be understood that the doctor was greatly fatigued after his exertions. All the remuneration that Dr. Eich gets for his pains consists only in the warm thanks of the Directrice, and of all those persons who are able to appreciate his kindness. I witnessed for a little while the trouble the work entailed, and was enabled to realise, all the more, the value of the service he had rendered to a portion of poor humanity in Mogador, and I should like Dr. Eich to know that there are persons who fully appreciate his charitable deeds. But I have no doubt that he will receive expressions of appreciation of his generosity from other sources.

A quantity of calico for the poor girls of the above school has been received from London through Mrs. Hermann Adler, wife of the Chief Rabbi. Many poor children will benefit by the gift.

Better Prospects in Morocco.

[FROM OUR CORRESPONDENT.]

Mogador, March 6th, 1898.

The elements have taken timely pity upon us. We are having abundant rains. Simultaneously the news comes that heavy rains fell in Casablarca and Mazagai last week. So far as rain is concerned, the crops for this year are now happily assured, and a very plentiful harvest is looked for. L. C.

Mogador, Purim Day, March 8th.

Rain continues to come down merrily. The Jews are venting their joy in powder play. Notwithstanding the extensive prevailing poverty many Jews in the Mellah are merry-making to-day.

The amount of 1,000 francs sent by the Alliance Israélite has been distributed. The proportions distributed generally came to 25 cents. (about 7½d); in some cases they were 40 cents. (1s.), and in very rare instances the sums amounted to 60 cents. (1s. 6d.) or thereabouts. This will give you an idea of the number of the recipients. L. C.

Dr. Ludwig Mond, F.R.S., has been elected a member of the Athenæum Club under the rule which enables the Committee to select distinguished men from the list of candidates.

The Baby looks the Picture of Health

Nurse H. BISCH, Yew Cottage, Stamford :—

"Some months ago, my daughter sent for a sample of Vi-Cocoa, which you kindly sent. Now I will tell you what Dr. Tibbles' Vi-Cocoa is doing for two of my children. My baby has been having it now for the last six months, and if you were to see him you would say he looked the picture of health.

"About three weeks ago one of my daughters had been suffering with indigestion—so much so that she came home from business, but I can certainly say that since taking Vi-Cocoa she has not been the same, and certainly looks better.

"I did not mean to write you until I had seen what Vi-Cocoa would do, and I shall recommend it even more than I have done."

"More Benefit than Medicine.'

Mrs. W. S. WHITNEY, Ballylander Cottage, Cloyne :—

"Dr. Tibbles' Vi-Cocoa, which I have been using for my son, has done him more benefit than medicines, which he has been taking for dyspepsia, and I can recommend it to anyone suffering from a similar complaint. You can use this as you please in recommendation of your palatable and strengthening beverage."

A Healthy Lancashire Lass.

Mrs. M. CHEETHAM, 115, Blandford Street, Ashton-under-Lyne :—

"I feel as though I must write and tell you how much good my little girl has got since she started drinking Dr. Tibbles' Vi-Cocoa. She is not like the same girl, having quite a healthy appearance now, but before she had such a thin, white face, and I could scarcely get her to eat anything. I got cod liver oil, malt extract, chemical food, &c., but they did not make the slightest difference. Thanks, however, to Dr. Tibbles' Vi-Cocoa she eats as hearty as any healthy child ought to do now, and is in good health, which was unusual before. I keep praising it to all my friends, and shall continue to do so."

DR TIBBLES' Vi-Cocoa

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As a result of trade jealousy consequent upon the unprecedented success of our preparation, derogatory statements devoid of the slightest particle of truth are being widely circulated.

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Dr. TIBBLES' VI-COCOA has acquired in a comparatively short time a wonderful reputation all over the United Kingdom, and even much farther afield, as a food beverage, while in no sense of the word a medicine. It does not cloy as many cocoas do, but has the refreshing qualities of the best tea, and, moreover, contains an element which is tonic and vitalising.

A Little Girl's Rosy Cheeks.

Mr. F. A. LONGSFORD, 20, Doria-road, Parson's Green, London, N.W. :—

"I beg to say how pleased I am to testify to the good qualities of Dr. Tibbles' Vi-Cocoa. I have taken it regularly myself, and now my little girl is taking it, and she has got two nice rosy cheeks, and before taking it she used to be pale. I have recommended it to all my friends and trust they will use it in large quantities. In conclusion, I may say that I shall always use Dr. Tibbles' Vi-Cocoa and no other."

A Well and Hearty Yorkshire Girl.

Mr. C. BUNTON, 5, Fosters' Buildings, St. Mark's Road, Woodhouse, Leeds :—

"It is with feelings of gratitude that I write to add my testimony to the strengthening, vitalising, and soothing effects of Dr. Tibbles' Vi-Cocoa.

"Some time ago my little girl, then only two years old, was stricken down with influenza. We could not get her to take any nourishment of any kind whatever, and we seemed in a fair way to lose our child. It was about this time that my wife saw your advertisement in the *Strand Magazine*, and we decided to try it. From the first our child took kindly to it, and during the time of her illness has had as many as five small cups a day. Our girlie gradually improved in health, until at the end of three months she was stouter and stronger that she had ever been, and my wife declares that it is due to the value of Dr. Tibbles' Vi-Cocoa as a food and a nervine. Even now her first words on coming downstairs of a morning are 'Is my Cocoa ready?' and before tasting a mouthful of food she drinks her Vi-Cocoa to the last dregs. It is also the beverage she has with her food at tea time, and well and hearty she looks on it, I am sure."

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The JEWISH CHRONICLE

LONDON: FRIDAY, MARCH 25, 1898—5658.

The Latest Disturbances in Algeria.

The events of the week in Algeria bear out the opinion which, as our correspondent has remarked, is generally held in the Province, viz., that M. Lépine, the present Governor, is reaping the harvest which was sown by his predecessor, M. Cambon. M. Lépine has determined, though tardily, to bring to justice Max Régis, the notorious editor of the *Anti-Juif*, for his share in the riots which took place in Algiers in January last. The particular act for which Régis is to be tried is the theft and destruction of bills and promissory notes belonging to Jewish firms; and the chief evidence is, apparently, one of the speeches recently made by Régis at an anti-Semitic meeting in Paris, in which he boasted of the crime. Last Monday the preliminary examination of the accused was brought to an end, and he was committed to prison. His friends and admirers, indignant at the imprisonment of a leader of a party which, before M. Lépine's arrival, had received nothing but encouragement from the Government, gathered together in the poorer quarters of the town and took to throwing stones at the houses and shops of Jews. The rioters numbered eight hundred, and a body of troops had to be called out to disperse them. Later in the day they reappeared before the Governor's house at which a State reception was being held, and again it was necessary to call out the military. A dozen arrests were made and by midnight quiet was restored. It may be hoped that the authorities have now determined once and for all to adopt a policy of firmness towards the anti-Semite rowdies who have made life unbearable in Algiers for months past. Public opinion in France has been shocked by the disgraceful scenes which have taken place, and, what is of even more importance, the shop-keeping and hotel-keeping classes have been thoroughly scared by the thought that, if the disturbances are repeated often enough, they will probably lose all their European customers.

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The Re-assembling of the Reichsrath.

The outlook in Austria is no more cheerful now that the Reichsrath has re-assembled than it was during the stormy days of the preceding session. It is true that the word anti-Semitism has not been prominent during the past few weeks, but the signs which herald general political disquietude have been very threatening, and it is from such a condition of things that our coreligionists have most to fear. In the interest of peace, the Emperor has done all that could be done to choose Ministers who should be personally unobjectionable to the extreme sections of the Reichsrath; and the Ministers themselves have endeavoured by extreme moderation of word and deed to quell the passions which the incidents of last session aroused, and to induce the opposition to allow pressing constitutional questions to be considered. But so far there is no appearance of success. Though the session is but a few days old, Count Thun has already been attacked with almost as much violence as was exhibited towards Count Badeni. His declaration that he intends to use none but strictly constitutional methods of administration is regarded by his opponents as a falsehood. The denunciations of the new President of the Chamber by Herr Schönerer and Herr Wolff have already been as indecent as those which were formerly directed against Herr Abrahamovicz. The demands made by the Germans on the language question are more sweeping than ever, and excitement in the constituencies is growing. Troubled times are in store for the whole of the Dual Empire, and the Jewish population cannot hope to escape scatheless. But, before the storm breaks, it is well that the Jews of the rest of Europe should realise its nature and should not be misled into regarding the position of the Jews in the Dual Empire as untenable, if, in the next few months, they suffer from disturbances which will certainly affect Germans and Czechs and Magyars alike. Jews cannot expect, any more than other classes in the community, to enjoy perfect tranquillity in the midst of such a conflict as is now in prospect. But quiet times must come again, and the Jewish virtue of patience is that which is most needed in the interval.

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A Speech in a Synagogue.

The capacity of the Servians for rule is convincingly shewn by their just and honourable treatment of their Jewish population; and it is striking to read the speech of the Prime Minister in the Belgrade Synagogue. We report in our present number the address of M. Gyorgyevics, delivered in these unusual and picturesque surroundings. He quoted the proverb of the country: "My brother is he who acts fraternally to whichever religion he may belong." The Premier also expressed to the Jews this memorable testimony: "Through your patriotism, your conduct, and your readiness to make sacrifices for the fatherland, you have earned the right to the protection and goodwill of the Sovereign and the Government." The heirs of the South Slavonic Empire have honourably distinguished themselves from their northern brethren, as well as from the Roumanians in their neighbourhood, by their loyal acknowledgment of the rights which the Jews dwelling among them possessed to be treated as men and brothers. They have not always been judicious in their attempts to extend the borders of their compact and happy kingdom to the historic limits which constantly fire their imagination. But in any competition between them and the neighbouring Moldo-Wallachian State for the sympathies of Europe, it would certainly be remembered to the credit of their character as a nation that it is not they who have broken faith with Europe, that it is not they who have oppressed a helpless body of industrious men whose only fault is to be distinguishable from the majority. A nation, like an individual, succeeds chiefly by character, by the opinions which a long experience of conduct leads neighbours to form. The Servian character stands higher in Europe than that of Roumania chiefly from the contrast between the treatment of the Jews in the two kingdoms. The Servians have known how to make the Jews useful to the State. The recipe is very simple. It is merely to use them as human beings.

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M. Zola's Expenses.

Le Siècle, the French journal which, under the political directorship of the former Minister of Justice and advocate of Free Trade, M. Yves Guyot, has distinguished itself as a defender of Alfred Dreyfus and Emile Zola in the Parisian Press, contained on Monday a first list of subscriptions towards M. Zola's expenses. It struck us early that the eloquent author of the letters to the President and General Billot ought not to be allowed to suffer pecuniarily for his advocacy of the right of Jews to be tried by the ordinary methods of justice, to say nothing of their claim to serve their country and to pursue honourable ambitions; but Englishmen and Jews felt a natural fear that an exceptional demonstration from this side of the straits might lead to an outcry against foreign gold, and that Zola would be denounced as in the pay of foreigners. Now, however, that lists are being published in France, we cannot refuse to transmit to *Le Siècle* any sums which may be forwarded to us for that purpose. Among the subscribers at present announced are: M. Psichari, of the Ecole des Hautes Etudes, and Madame Psichari (*née* Renan), M. F. de Pressensé, Dr. Georges Hervé, Madame Lucie Laboulais, Paul Alexis, Armond Charpentier, "un officer juif," S. Wimpfheimer, I. Stetten, E. Vidal Naquet, L. Bollack, A. Kahn, J. Marx, Riffaut (retired Commandant), Montel (ex-sous-officer), E. Gallé, Gustave Dreyfus, P. Outrey, L. Griveau, James Hall (Tynemouth), Joseph Reinach G. Lang, H. Lambert, Belgian engineer, and "a functionary who cannot sign without danger." The first list amounts to about £60, and the subscriptions range from 3d. to £4, the most frequently repeated amount being 10 francs. The expenses of M. Zola's prolonged trial and delayed appeal must necessarily be heavy, though law-costs in France are not upon the extravagant scale which is applied to litigation in England.

The Millenary of King Alfred.

At the influential gathering which assembled at the Mansion House on Friday last to consider the proposed celebration of the thousandth anniversary of King Alfred the Great, the Chief Rabbi was called upon to propose the third resolution, that a Committee should be formed consisting of representative men to promote this object. The circumstance that the two preceding resolutions had been moved by the Archbishop of Canterbury and the Bishop of London may be regarded as indicative of the position happily assigned to our Community in this country. Dr. Adler, in his address, expressed his conviction that the Jewish community would willingly identify themselves with this movement, as they shared to the full the political and intellectual life of the nation to which they belonged. Alfred the Great is, indeed, a personality which must specially commend itself to members of the Jewish faith. We regard him not merely as an ideal English king and a model Englishman, but also as the English representative of one of the bravest of ancient Hebrew heroes. The late Professor Freeman, in his biography, describes him as having been at one and the same time a soldier and lawgiver, a saint and scholar, the deliverer, ruler, and teacher of his people, who devoted himself with a single mind to the welfare of his subjects. This delineation forcibly reminds us of the life work of Joshua. Alfred also resembled the Captain of the hosts of Israel in his deep sense of religion and his veneration for the Mosaic law. The ruler of Wessex prefaced his "dooms" with a translation of portions of the Mosaic Code, commencing with the Decalogue, and comprising the 21st and 22nd chapters of Exodus. The scientific research of modern times has, of course, disproved the statement of former writers, that Alfred introduced the system of Municipal Government. But it is possible that when, at the repulse of the Danish invasion, he mapped out new Shires and Hundreds he recognised the wisdom of Jethro's advice that rulers of thousands, of hundreds and tens be placed over the people. It is to be hoped that Dr. Adler's suggestions may be adopted, and that, in addition to the monument to be erected in Winchester, a popular life of the great and good king may be placed within the reach of every English boy and girl, for, in accordance with the Rabbinic adage, "the righteous need no monument; their words and deeds will serve to keep their memory green."

A Counterblast to Jewish Nationalism.

The sentiments expressed by the Chief Rabbi at the Mansion House last Friday, are particularly welcome at a time like the present, when the activity of Zionists is calculated to encourage the suggestion that the Jews of England are an alien people with alien sympathies. By prominently associating himself with leading representative Englishmen in a movement for honouring the founder of the English Empire the Ecclesiastical Head of our community will have done much to counteract such an impression. All along Dr. Adler has been opposed to those who would join with Dr. Herzl in the establishment of a Jewish State, and it is due in no small measure to the firm stand he has taken up from the outset that the Zionist propaganda has not "caught on" among English Jews. His remarks at last Friday's meeting are an effective counterblast to the "nationalist" sentiments expressed at the recent Zionist meeting.

Mr. W. A. Payne and the Stepney Schools.

The death of Mr. W. A. Payne terminated a long, remarkable and honourable connection. Mr. Payne, though a devout Christian, was at the head of one of the largest Jewish schools in the Kingdom—an institution presided over by the brother of the Chief Rabbi, and in which Hebrew was always an important part of the curriculum and was taught with a notable degree of efficiency. Yet, this unique arrangement worked without the smallest friction. No doubt its success was largely due to the exceptional tact of Mr. Payne himself. His conscience was excessively sensitive in regard to anything concerning his pupils' religion. He would never pass through a room in which Hebrew instruction was being given, without donning his hat, and he took care that no boy entered bare-headed. He even removed a cross that hung from his watch chain so as not to offend the scruples of orthodox parents. The consequence was that the slight murmur, the mere whisper of disapproval that greeted his appointment was soon drowned in a universal chorus of approval and admiration. But while ungrudging praise is bestowed on the late teacher himself, not a little credit is due to the community too. The people of England are cradled in the principles of freedom; religious toleration is part of the political faith of every citizen, and yet the discussion on the Education Bill a year or two ago revealed more than one ugly case of intolerance in the schools. How much more readily then could one have condoned an occasional lapse from the strictest principles of religious tolerance on the part of East End Jews, untrained in the art of freedom, and from whose hands the shackles of servitude had but been recently struck. Moralists have often bemoaned the fact that men in whose bosoms the recollections of slavery rankle are sometimes given to outbursts of intolerance themselves. The Slave turned Lord is not a favourite character in history. But one might have passed in and out of the Stepney school, and round and about the neighbourhood without even noticing anything but the most good-humoured harmony on all hands. That the Jews of the East End should so readily have adapted themselves to the best principles of English life is unquestionably a source of credit to them and to the whole community.

The Jewish Religious Education Board.

Judging from its annual report just issued, the position in which the Jewish Religious Education Board finds itself is not a creditable one to the community. The Board has striven with great earnestness to fulfil its work, but while the responsibility cast upon it has increased, the public support granted it has not risen in proportion. It has organised 9 sets of classes in which 5,610 children are taught by 130 teachers at a cost of £2,200. In addition to this, it has made strenuous and successful efforts to give teachers training at various public colleges a good grounding in Hebrew, whilst its work in connection with the Sabbath Classes (with their average attendance of more than a thousand children), and in several other directions has been equally untiring and praiseworthy. Yet, in spite of the rigid economy exercised, and more particularly the adoption of a scheme for making existing classes the centres for smaller schools in the same district, the Board is face to face with the serious deficit of £1,600, and this in presence of an ever deepening necessity for its work. According to the Chief Rabbi there are no less than 12 Board schools where religious instruction is urgently required. In the Betts Street and Chapman Street Schools alone there are a thousand Jewish children going without such tuition; and all this time, the number of scholars has been increasing and the expenditure for rentals and teaching has risen proportionately. What are English Jews going to do in face of such circumstances? They have possessed till now an unequalled reputation for generosity in their dealing with religious education, and this generosity has won the respect and honour of their fellow-citizens. If help is withheld from the Board, and its power for good paralyzed, they will deprive themselves of a source of public esteem at a time when it can ill be spared. But, beyond that, they will be rashly throwing away what might be a powerful weapon in the Anglicising of their foreign brethren. With these people religion is the first and last consideration: it is part of their nature, and they will pinch and starve themselves that their children may not grow up strangers to the ancient faith. If we close up our religious classes, we send back these children to the Chedarim with their unfortunate influence, and take a retrograde step which will undo much of the grand work already accomplished. The community must choose between a public-spirited continuance of its own work and a desertion of its ideals, which could only have far-reaching and mischievous consequences.

The Bible in Neo-Hebraic Poetry.

At the Jews' College Literary Society on Sunday evening last, a paper on the use of "The Bible in Neo-Hebraic Poetry," was read by Mr. A. Feldman, B.A., the senior student of Jews' College, an abstract of which we print in another column. Mr. Feldman succeeded in presenting a very interesting and exhaustive analysis of the treatment to which Biblical passages were subjected by the Neo-Hebraic poets in their adaptation to meet the poetical exigencies of the moment; and the nature of the subject, necessitating as it did a copious command of Hebrew material, afforded the lecturer ample scope for the display of his exceptional equipment in this particular. With opulent illustration, he showed how the heterogeneity of the Bible, itself a composite of many moods and many emotions, never failed to prove a veritable mine of suggestion and inspiration in all the diverse demands made upon it; and its success in providing for all contingencies justified and rewarded obedience to the Rabbinical exhortation to "turn it and turn it over again, for everything was in it"; but this exclusive use of the Bible was due in great measure to the limited range of the material outside it on which the Piyutanim were enabled to draw. The discussion which ensued centred, for the most part, on the question of the רשות, or the sanction of the Rabbinical authorities for the time being, which had to be obtained anterior to the interpolation by Chazanim of their own compositions into the liturgy; the Chairman, Dr. Löwy, expressing his opinion that formal application for permission had to be obtained, while Dr. Friedländer plausibly maintained that the fact that other terms, introductory to the hymns, were used, some precluding the possibility of such formal application, served to show that the term רשות must be simply understood in a complimentary sense, analogous to its use in the introduction to the ברכת המזון. Mr. Feldman is to be congratulated upon the results of his researches, and the success of his first attempt should be an incentive to further speculation in a field as yet practically untilled.

The Defects of our Elementary Education.

On the rare occasions when elementary education is discussed in Parliament without any reference to religious questions, interesting facts are always brought to light. On Tuesday night, Sir John Lubbock pressed on the notice of the House of Commons a defect in the system of public elementary education in England which is probably unknown to the great majority of the middle and upper classes, viz., that of the four "class subjects" which are recognised by the Code of the Education Department, English, geography, elementary science and history, it is practically impossible for English Elementary Schools to teach more than two. If English and geography are taught, elementary science and history must be left out. If English and elementary science are taught, geography and history must be left. That these limitations are not necessitated by want of capacity on the part of the scholars in Elementary Schools is shown by the fact, that in Scotland, where a different code is in force, two schools out of every three teach three or more "class subjects," and, as is shown by the reports of the Inspectors on which the annual grant is based, teach them efficiently. Sir John Lubbock's proposal was that the English system should be assimilated to the Scotch. Of course, the usual technical and administrative objections were forthcoming; but it was noteworthy that no one on either side of the House took refuge in the argument, which not long ago was often heard in educational discussions, that English children already learn as much as is good for them. The contrast between the educational condition of England and that of Scotland is, indeed, enough to prove conclusively how much we have to gain by extending our curriculum. The real objection to a proposal such as that of Sir John Lubbock seems to be that the educational machinery in England is absolutely incapable of producing so high a standard of education as prevails in Scotland. Our children attend school with less regularity; they leave at an earlier age; for want of a sufficient teaching staff they are taught in larger classes; a smaller proportion of the teachers consists of adults; and a larger proportion is unqualified. The cause of most of these defects is, unfortunately, a very simple one, viz., the stinginess of ratepayers and taxpayers, which prevents Parliament and local authorities from demanding the means which are required in order to bring the public elementary education of England up to the level of that of Scotland. A few more discussions such as that which Sir John Lubbock initiated would do a great deal towards educating the ratepayer. And that is the first step towards the efficient education of the children.

A Fatal Fight.

An untoward and deplorable event was reported at an inquest held in London this week. It seems that some Jewish boys (by which in this connection is perhaps meant the children of immigrants) and some native Christian boys have a permanent feud in Spitalfields, and that fights between them are common. In one of these encounters a boy of ten was so much hurt by a Jewish lad that he died. Sir Walter Scott relates moving stories of the "bickerings" which went on in Edinburgh in his youth between rival bands of urchins, and the boy is so much nearer the savage state than the man, that it is not surprising to find this tendency to combat between groups of children who feel themselves separated and distinguished by going to different schools and places of worship, by distinctions of wealth and poverty, or by other marks of division. Inherent as the tendency is, it must be sternly repressed like other noxious instincts. Nothing should be done to withdraw from justice the juvenile combatant who has been so unfortunate, and perhaps so wicked, as to have caused the death of his antagonist. He will have a fair trial in this country. According to some of the evidence he was the aggressor, a very unusual state of things. The children of the Free School have been so often attacked that special police have been asked for to protect them, and the experience of large numbers of our readers, of the middle class as of the poorer class, will have been, that offensive rhymes and other boyish taunts are launched against little Jew boys, who would not, for obvious reasons, think of challenging to an encounter.

"A Sad Case."

In addition to what we stated last week, we are informed that this matter was carefully noted and followed by the Rev. Julius A. Gouldstein, Jewish Prison Minister, at Holloway, on behalf of the Visitation Committee of the United Synagogue. He closely watched the progress of the case, frequently interviewed the unhappy woman and the chief medical officer; he did all in his power in the interests of justice and humanity. Her English being very imperfect, his knowledge of Jüdisch was of considerable assistance to the authorities. From the very beginning she seemed in a dazed, deplorable condition, and very rarely showed any spark of intelligence. She was all along very kindly and compassionately treated in the Prison Infirmary, and has now been removed to Broadmoor Asylum.

Mr. Solomon Myers, solicitor, of Wormwood Street, who took great pains in the matter and gave the case his assiduous attention, writes:—Referring to this case, reported on page 13 of this week's *Jewish Chronicle*, I instructed both the learned Counsel who conducted the defence in this matter. Miss Levi, the Lady Superintendent of the Jewish Rescue Home, Shepherd's Bush, attended each hearing at Worship Street Police Court and the Central Criminal Court, and it was stated to the learned Judge (Mr. Justice Grantham), who tried the case, that this lady was prepared to take charge of Miss Cohen. Though we are at all times thankful for the offer made by Mrs. Bramwell Booth, as stated in your report, yet it is only fair that it should be known that Miss Levi has taken a very great interest in this case and followed it up as above stated. With regard to the Judge's remarks, I am in communication with the Home Secretary to obtain the release of the prisoner.

THERE was a good attendance at the Queen's (small) Hall on Monday afternoon, when Miss Rosine de Vries and Mr. Atherton Smith gave a pianoforte and vocal recital. The opening item was Grief's Sonata, Op. 36, for piano and 'cello, in which Miss de Vries was associated with that sympathetic 'celloist, Mr. Herbert Walenn. Mr. Atherton Smith followed with three varied songs, "Deep in the Valley," "D 'Egitto là sui lidi," and "Young Dieterich." One of the pianist's items that pleased most was Beethoven's Waldstein Sonata; she was also heard in Chopin, and proved herself a brilliant executant if a little lacking in sympathetic interpretation occasionally, of the compositions she rendered. Mr. Atherton Smith's vocal efforts, Mr. Walenn's selections from Hugo Becker and Popper, and the effective accompanying of Mr. Henry Bird made up a sufficiently attractive afternoon's entertainment.

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Chovevi Zion Association.

MEETING OF THE EAST END TENT.

On Saturday evening last, a public meeting was held at the Jewish Working Men's Club, under the auspices of the East London Tent, No. 1, of the Chovevi Zion Association. Mr. E. W. RABBINOWICZ presided, and the principal speakers were the Chairman and Mr. J. Prag, the senior Vice-Chief of the Association, Dr. S. A. Hirsch, the Chief Secretary, and Mr. B. Ritter. There was a crowded attendance.

The CHAIRMAN, in opening the proceedings, said that they had been called together that night for the purpose of hearing the results of the recent Conference. For his part, he hoped that the deliberations of the Conference would result in the furtherance of the cause of Zionism and Judaism combined.

The SECRETARY then read a letter of apology from Colonel Goldsmid and a communication from Mr. S. Goldman, who recently left for Palestine in order to take over the duties of Administrator of the colony, B'nei Yehuda. Mr. Goldman wrote of the difficulties he had to encounter and the immediate necessity of more money, for the purpose of acquiring the title deeds, being sent out to him. He further stated that the greatest economy would have to be practised, and he expressed the hope that the colony would become a prosperous settlement.

Mr. J. PRAG, who was received with cheers, then addressed the meeting. He said that the letter received from Mr. Goldman, their Administrator of the Colony B'nei Yehuda, was very creditable to him, and showed that the interests of the colonists and the Association were safe in his hands. There could be no doubt that under his capable management that colony would be one of the most successful in the Holy Land, and be a source of pride to the English Chovevi Zion, who were its founders. The last few weeks had been fraught with great interest to all Zionists. Their Association, recognising that there were a large number of Zionists in this country who were not in unison with them, convened a Conference to endeavour to establish a common basis upon which they could all combine to work together. They had done great and good work for Zion, work that was now being recognised, but recent developments in the Zionist movement had weakened them considerably, and had drawn from their ranks those to whom the glamour of a speedily established Jewish State with its attendant glories was more seductive than the unattractive and hum-drum building up of the edifice by slow but none the less certain stages. They had convened that Conference, and delegates had attended from all parts of Great Britain and Ireland. Sneers had been levelled against the composition of the Conference. It was said that the very rich men in the community had not been present. Well, what of that? That was no argument against an assembly of earnest men. He had had experience in local assemblies, and had never seen one where the order of debate was better observed. Men came there with strong opinions for and against Herzlism, and yet the discussions had been carried on with an absence of friction that had never been surpassed in any assembly. Obedience to the rule of the chair characterised the whole sitting and statesman-like conciliation had been the order of the day. He did not think that their communal leaders could have taught them anything in the conduct of the meeting, and certainly when one saw the bungling manner in which the deliberations of some communal meetings were conducted, one could only regret that the so-called leaders of the community did not come down and take a lesson from that assembly. Another charge was that the meeting was pronouncedly foreign. The calm superiority with which the English Jew, whose father had most likely been an alien immigrant, looked down upon other Jews as foreign was highly edifying. Perhaps the gathering was "foreign" to that critic because it was Jewish. Another terrible charge was that they were enthusiastic. Enthusiasm was a good word to use towards any proceedings you wished to make light of. They were enthusiastic because they had a good cause, and one that was succeeding; but they were no more enthusiastic than they had been years ago when they were called "dreamers." Their Association had shown how enthusiasm could be used to obtain therefrom the force with which to do practical work. No one would accuse him of being an enthusiast. In his work towards colonisation of Palestine, he had given solid proof of some measure of business-like capacity. They were enthusiasts for the welfare, for the raising up of their race. They wanted Jews to live up to their noble heritage and to remember the great position they occupied and would again occupy in the history of the world.—(Cheers). Mr. Prag then proceeded to speak of the resolutions passed at the Conference, especially in connection with Vienna, and concluded by moving the following resolution: "That this meeting heartily thanks the Chovevi Zion Association for convening the Conference, and expresses the hope that the scheme worked out by the delegates chosen will produce the union of all Zionistic bodies in the United Kingdom, and further the cause of Zionism at large."

The Rev. B. ZODI KOFF seconded the resolution in a stirring speech delivered amidst the loud applause of the audience.

Dr. S. A. HIRSCH, who supported the resolution, after referring to the work of the Association and the Conference, sharply criticised the remarks of an "English Jew," in last Friday's *Jewish Chronicle*. He understood by an "English Jew," a man who combined his Judaism with the virtues of the Englishman. Men who had given up the Torah, their religion, could not call themselves English "Jews." Their desire was to be Jewish "Jews." It was said that the leaders of the community were not at the Conference. That did not matter. The community was there, and they led themselves—(Loud applause). When they were successful and any glory was to be had, the leaders would come by themselves—(Cheers).

The resolution was then adopted by acclamation.

Mr. B. RITTER proposed the next resolution:—"That this meeting impresses upon their delegates that colonisation of Palestine by Jews must form an integral part of any scheme of union that may be formulated." He spoke of the necessity of settling as many Jews as possible in Palestine. Their safeguard was Zionism. In reference to the Rev. G. J. Emanuel's strictures upon their movement, they had nothing to hope for from civilisation; he advised the rev. gentleman to preach civilisation to the Russian Government. The rev. gentleman had never done anything, but the Chovevi Zion had achieved a great deal for Palestine.—(Hear, hear).

Mr. I. SUWELSKI and the Revs. H. ORLIANSKY and BERNSTEIN also addressed the meeting in support of the resolution, which was unanimously adopted.

The proceedings terminated with a vote of thanks to the Chairman.

CONCERTS FOR THE POOR.—On Wednesday evening, a concert was given at the Jews' Free School by the East London Musical Society, under the direction of its Instructor, Mr. Henry Weinstein. The following took part in the entertainment: The Misses Milly Joseph, Bloom, Levy, E and J. Sugarman, Hannah Myers, Sarah de Groot, Messrs. M. Sugarman, J. Ellis, S. Applebaum, I. Van Minden, J. Hyams, H. Weinstein and Master E. de Groot. The Rev. S. Levy, B.A., presided.

EPPS'S COCOAINE.—Cocoa-Nib Extract. (Tea-like).—The choicest roasted nib (broken up beans) of the natural Cocoa, on being subjected to powerful hydraulic pressure, give forth their excess of oil, leaving for use a finely favoured powder—"Cocoaine," a product which, when prepared with boiling water, has the consistence of tea, of which it is now, with many, beneficially taking the place. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system. Sold only in tins, by Grocers, labelled "James Epps and Co., Ltd., Homœopathic Chemists, London."—[ADVT.]

Bayswater Jewish Schools.

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ANNUAL MEETING AND DISTRIBUTION OF PRIZES.

The annual meeting of the Governors and Subscribers of the Bayswater Jewish Schools was held on Sunday, at the Paddington Baths Hall. Mr. Jonas Bergtheil, President, occupied the chair.

On the motion of the Chairman, seconded by the Chief Rabbi, the Annual Report and Balance Sheet were adopted.

The Report states that the institution is in a satisfactory condition. There are at present on the register 264 children: 96 boys under the care of Mr. S. J. Heilbron and two assistants; 78 girls under Miss Solomon, an assistant and pupil teacher, and 90 infants under Miss Solzberg and an assistant. The manual instruction award in Carpentry was "Excellent," and the Drawing Award "Good." The elder boys receive instruction in Carpentry from Mr. Harby, and in Geometrical Drawing from Miss Anne Marks. Drawing continues to be taught by Mr. B. S. Marks, as in former years, assisted by his daughter, Miss Gertrude Marks, both giving their services honorarily. Miss Aguilar gives instruction in Hebrew to some of the elder girls; Miss Louise Jacob has also taught the same subject in the school. Miss Dora Jaffé gives lessons in Cookery to some of the girls, Lady Magnus is good enough to continue her interesting lessons on Jewish History to the senior pupils, and Miss Magnus teaches Shorthand very successfully to some of the elder boys. The above are Honorary Teachers, and the cordial thanks of the Committee are offered to Mr. B. S. Marks and the ladies whose names have been mentioned for their generous and valuable services. The Committee also tender their grateful thanks to Dr. Jaffé, who gives his services as Honorary Medical Officer of the schools, and to Mr. Lewis Emanuel for his services as Honorary Solicitor. They also record their obligations to Miss Bergtheil for her aid in superintending the School Library, and to Miss Morley and Miss Constance Adler for their supervision of the Penny Savings Bank in connection with the school. Mr. Arthur Halford, the Treasurer, has again generously defrayed the cost of an excursion for the pupils, enabling them to enjoy a pleasant holiday. Mr. Stanley Abrahams and the Messrs. Phillips have arranged several Happy Evenings for the children, which have been instrumental in inducing a more regular attendance on Sunday mornings. The Committee acknowledge the gift of a pianoforte, presented by Mrs. George C. Raphael for the use of the Infants' Department. It has been found necessary to utilise the room hitherto used as a Committee Room and Library for the purpose of an additional Class Room for the Boys' Department, and an additional teacher has had to be engaged. The Committee record their very best thanks to the Head Master and Mistresses, and the other teachers for their assiduity and diligence in the discharge of their important duties, and in maintaining the success and reputation of the school.

The Balance Sheet showed an income of £876 and an expenditure of £913. To enable the expenditure to be met, the Treasurer had advanced £100. The various grants from the Government totalled £371; subscriptions amounted to £277 and donations £48, and there was a contribution of £25 from the Spanish and Portuguese Jews' Orphan Society, whose charges at the Home are taught at the school.

On the motion of the Rev. R. Harris, Law 4 was amended so as to allow of the election of ladies as members of the General Committee. The Hon. Officers were re-elected: President, Mr. J. Bergtheil: Vice-President, the Chief Rabbi; Treasurer, Mr. Arthur Halford; Hon. Secretary, the Rev. R. Harris; Auditors, Messrs. James Castello and James H. Solomon. Messrs. Stephen Myers and Felix A. Joseph, and Mrs. Adler, Mrs. B. E. Mocatta and Mrs. Arthur Sebag Montefiore were added to the General Committee, and Miss S. Magnus to the Ladies' Committee.

Distribution of Prizes.

Subsequently to the formal meeting the distribution of prizes was held in the large Hall, which, as usual at these interesting gatherings, was completely filled. Among those present were: Mr. Claude G. Montefiore, who presided, Mrs. Nathaniel Montefiore, the Chief Rabbi and Mrs. Adler, the Haham and Mrs. Gaster, Sir Philip and Lady Magnus, Mr. John Aird, M.P., the Revs. H. Gollancz and R. Harris, Rev. Dr. Löwy and Miss Löwy, Mr. and Mrs. J. Bergtheil, Mr. and Mrs. James Castello, Mr. and Mrs. Lewis Emanuel, Mr. and Mrs. Henry Lucas, Mrs. M. N. Adler, Mrs. L. A. Franklin, Mrs. M. Friedländer, Mrs. Lionel Jacob, Mrs. Arthur Sebag Montefiore, Miss Emily Harris, Miss Clara Harris, Miss S. Magnus, Dr. Hirschfeld, Messrs. Walter L. Emanuel, H. A. Franklin, Arthur Halford, B. Kisch, A. A. Kulb, B. S. Marks, F. D. Mocatta, Stephen Myers and James H. Solomon.

On Mrs. Montefiore taking her seat, she was presented with a handsome basket of flowers by a tiny girl who made her an elaborate curtsey, which caused much amusement. A capital programme was then gone through. It opened with the singing, in Hebrew, of Psalm cxxiii., accompanied on the pianoforte by Mr. A. M. Friedlander, the composer. Mr. Friedlander accompanied the entire musical performance, having almost at the eleventh hour kindly taken the place of a teacher, Miss Cohen, who is down with influenza. The *pièce de resistance* was a cantata, "Breaking up," in which the following took characters: Jacob Finberg, Beatrice Bird, Jacob Gimpel, Morris Brackman, Rose Gallant, Hilda Joseph, Ruth Nordwald, Blanche Marks, Annie Marks, Mabel Newman. Then followed Infants' Action Songs, "Triangle Song" by boys, and "Queen Anne Fan Song" by girls. The entire entertainment was bright and amusing, and went off smoothly from beginning to end, evidencing the great pains which Mr. S. J. Heilbron, the Head Master, who conducted, and those who have charge of the infants must have taken to perfect the children. Each item was deservedly applauded by the large audience; indeed, the performance fully merited the compliment paid to it by Mr. Claude G. Montefiore that it was one of the jolliest of its kind he had ever attended.

The prizes were distributed by Mrs. Nathaniel Montefiore.

Mr. Claude G. Montefiore, who was loudly cheered, delivered an address. He said: It is hardly necessary that I should detain you to-day with a general justification of Voluntary Schools. The country and Parliament have decided by large majorities that these Schools constitute a valuable, and for a time at least, an indispensable part of our educational system, and it would ill become the Jewish community to show any weakness in keeping up such Voluntary Schools as they possess, just when legislation has granted to them, as to all other schools of their class, special favours and additional sinews of war. But the Special Aid grant which Parliament allotted to Voluntary Schools is not designed to relieve the religious communities of their obligations, or to bolster up weak schools which deserve extinction. It was intended to make efficient schools more efficient, and to stimulate rather than to check the liberality of givers. I am glad to think that the Bayswater School satisfies these conditions. It is an excellent school, not merely in the technical sense of the definition, though that is much, but also in the fact that round it is grouped that varied activity from the outside, which so materially adds to the excellence and well-being of a school. The Committee have good reason to be grateful to the goodly band of ladies and gentlemen who in one direction or another give such valuable services to the development of the schools. I am sure that there are few Radicals who would have any objection to Voluntary Schools if on the one hand they were all as well conducted as the Bayswater Jewish, and if, on the other hand, the proportion of voluntary gifts to Government Grant reached the respectable figure of 46 per cent. But satisfactory as all this is, it is no reason for the Committee to relax their efforts, and it is no reason for the public to consider themselves as in any way let off. On the contrary, we, the public, for I speak as one of them, must keep up the good thing we have got; we must not let our 46 per cent. get a unit less; we must seek rather to add to it a little and make it reach round figures and half a century. These schools have the advantage of being situated in a Jewish quarter. A great many of its subscribers are locally connected with it, and what is more important a great many persons who are locally connected with it ought to be subscribers and are not. Here then is a real opportunity. Many persons of this second class must have friends in the first. Could they not induce these friends to imitate their own admirable example? What a fine thing it would be if this excellent institution could by an additional £100 a year be assured of maintaining its excellence. The Aid Grant, as the report says, must be used to develop the school, to increase its staff, to pay its hard-worked teachers better. It is for the public to supplement that Aid Grant in the manner I have indicated by donations from time to time. Associated as I am, unfortunately, with many excellent, but somewhat impecunious, institutions, I always turn pretty early to the balance-sheet in any new report that comes before me. For it is the balance-sheet in conjunction with the work done and the work to do, which is after all of such all-engrossing significance. Here we have a case of good work done and important work to do, and we have a balance-sheet which only needs a moderate increase on one of its sides to change from respectable to satisfactory. I was, therefore, tempted to give a little verbal impetus to the efforts of the Committee, so as to make that small change for the Chairman of 1899 an accomplished reality. But now I will turn to the occasion which has brought us together, and say a few words to the scholars and prize winners before me. I wonder if any of the prize winners of to-day know that there are some stern people who think there ought to be no such thing as prizes; schools and work, lots of both, but no prizes. Well, the managers of these schools do not take that view, and I think they are right; but I wonder if you have the least idea why these people object to prizes? Do you think it is because they want the lives of boys and girls to be as dull as possible? I do not think they are as bad as all that. Can there be anything bad in prizes, in spite of the pleasure they give? You know a good thing can sometimes do harm. So a prize can be bad as well as good, and may produce the very opposite end to what it was intended. When boys and girls leave school there will be no yearly prize distribution. There may, indeed, still be prizes. God himself sometimes gives prizes in a way of his own, but they will not be given on the old lines, and there may be even few or none at all. We can see what is at the back of the minds of the stern people who object to prizes. They want us to go in for work and general excellence for their own sake or for other and better reasons than prizes. They want us to find a pleasure and satisfaction in work and general excellence even if there are no prizes at all, or to find the real prize in the work itself. There really does, I think, seem something in this argument. After all, prizes have their place, but the place is not so very large. We cannot, perhaps, have too many good reasons for doing the right thing or not doing the wrong one. There was a girl who did a very right thing, and it was difficult, the day before yesterday. Now let us guess why she did it, what helped her to do it? She is very glad she did it now—this is God's prize—but it was not easy at the time. Why did she do it? Perhaps for her own just pride—a good reason; to help her mother—a good reason: perhaps to please a schoolfellow or her mistress—a good reason; perhaps it was because she just knew it was the right thing; perhaps because she knew God would wish her to do it—an excellent reason; perhaps because she said, "I am an English girl, and England expects every girl to to her duty;" perhaps because she said, "I am a Jewess, and whatever good thing I do is a help to all my brothers and sisters, just as whatever wrong I do is a harm to them." Dear girls and boys, I do not know which of these reasons it was, but you will all agree with me that any one of them was better than this, because she hoped to gain a prize. Notice the two last: "I am an English girl," "I am a Jewess." I want you all to take these two to heart, and remember them all your lives. The French have a saying, "Nobility compels," by which they mean that he who is of noble birth is almost compelled to act nobly; to act up to his birth; not to do mean, shabby, illegal things. I say then, with deep meaning, that all of you are nobly born, and all of you here have this moral burden of nobility. To be born an Englishman and to be born a Jew: I say, with all proper pride, there can be no bluer blood than this. Let us then do nothing all our lives long to abuse that toleration and equality which in England we enjoy. Boys and girls, all of you, "Nobility compels." Be mindful of your patents as Jews, your title deeds as Englishmen and Englishwomen. If you remember these you will do honour to your teachers, and be worthy old boys and girls of the Bayswater Jewish Schools.—(Loud cheers).

The speeches which followed were brief and to the point.

The Chief Rabbi, in moving a vote of thanks to Mrs. Montefiore and Mr. Claude Montefiore, referred to the great service which Mrs. Montefiore had rendered to the community by means of the Authorised Prayer Book, now reaching a fifth edition. It was in order to give her one little proof of recognition of her generosity in this respect that she had been asked to grace the proceedings that afternoon by distributing the prizes. As for the Chairman, he was always before the community and with the community. Although an enormous number of institutions claimed him, he yet found time to render distinguished services to Hebrew and Biblical literature. He (Dr. Adler) hoped that the example of the lady and gentleman to whom they were so much indebted would read a much-needed lesson to many members of the community who cared nothing for its Schools and for its Institutions, and for Hebrew literature, and who led material and self-contained lives.

Mr. Claude Montefiore, in returning thanks, said that of the few little services his mother had rendered to the community none had given her keener or sincerer pleasure than the success of the Prayer Book.

Sir Philip Magnus proposed a vote of thanks to the Honorary Officers and Committee. He said that a deep debt of gratitude was due to them, not only from the children, but from the subscribers, who, with such confidence, left the management of the Institution in their hands. After what they had seen and heard that afternoon no one could leave that hall without being convinced that in the school itself the children were taught elocution, good manners, and deportment, which underlay to some extent a good education, and he was glad to see that the lighter arts were not overlooked.

Mr. J. Bergtheil, the President, acknowledged the vote.

Mr. John Aird, M.P., in moving a vote of thanks to the Hon. Medical Officer, Hon. Solicitor, and teachers, honorary and paid, said that the Jews living in that populous district might consider themselves fortunate in being able to send their children to a school so admirably controlled and managed.

Mr. B. S. Marks returned thanks.

The platform was then cleared for exercises in musical drill, which were carefully gone through by the elder girls. The proceedings terminated with the singing of the National Anthem.

The visitors were afforded an opportunity of testing the value of the technical instruction given at the schools by the exhibition of specimens of carpentry work and drawing. Both classes were very good, and some of the specimens of drawing from model showed great precision.

Before leaving, the Chief Rabbi inspected the Bayswater School Battalion of the Jewish Lads' Brigade, who had acted as a guard of honour, and addressed to them a few kindly remarks, especially complimenting them on their smart appearance.

The following is the Prize List. Boys: Herbert Shancer, Jacob Finberg, Philip Goldman, Isidore Goldman, Jacob Gompel, Isaac Marks, Herbert Shancer, Aby. Rodriguez, Lionel Goldman, Donald Nordwald, Harry Kowinsky, Louis Bloomen, Harry Woolf, Hyman Steinberg, Simon Kadesh, Simon Joseph, Mark Kadesh, Joseph Zagury, Victor Barnett, Benjamin Gibbons, Alfred Samuels, Gershon Marks. Girls: Beatrice Bird, Julia Kadish, Annie Marks, Hilda Joseph, Rebecca Baker, Leah Finberg, Harriet Michaelson, Bertha Gibbons, Daisy Salmon, Amelia Aarons, Susan Gallant, Rose Gallant, Blanche Marks, Lottie Kleieman, Sophie Marks, Jenny Baker, Dolly Finberg,

Bayswater Synagogue.

A general meeting of the members of the Bayswater Synagogue was held on Sunday last in the Vestry-room. The meeting was convened in response to the following requisition, signed by forty-five seatholders, addressed to the Board of Management :—

Having heard that arrangements are being made for the expenditure of £3,000 in the erection of Class Rooms and a Council Chamber at the Bayswater Synagogue, and that a Report and application in connection therewith have been submitted to the Council of the United Synagogue, and referred to the Executive Committee of that body for consideration, we, the undersigned Seatholders, have the honour to request you to call a General Meeting of the Members of the Bayswater Synagogue at an early date, in order to acquaint them with the main features of the proposal, and allow them the opportunity of expressing their opinion with regard thereto.

Mr. G. Bendon, the Junior Warden, presided. After apologising for the absence of Mr. Wolf Myers, the Senior Warden, Mr. Bendon gave a *resumé* of the action taken since the passing of a resolution by the members in May last in favour of the erection of Class-rooms and a Council Chamber. The successive steps were the appointment of a Sub-Committee, consisting of the Hon. Officers, Mr. Leopold Frank, Mr. Isaac A. Joseph, and Mr. Henry Lucas; the drawing up of plans by Mr. N. S. Joseph, the Architect of the Synagogue, and their approval by the Sub-Committee, and eventually by the Council of the United Synagogue. Mr. Bendon, continuing, said it was agreed that the seatholders should again be consulted, it having been represented to the Board that the members in passing the resolution last May had no idea what the cost would be. It was proposed to build a room 42ft. by 20ft., which would serve as a council chamber and on High Festivals could be used for public worship. This chamber could be divided into two class-rooms, and two other class-rooms would be built above it. Other synagogues had proper class-rooms and a sufficient number of teachers, and the Bayswater Synagogue should not lag behind. It was also proposed to erect a Secretary's office and to convert the existing vestry room into a proper cloakroom. As regards payment no seatholder would be called upon to pay one single shilling. The cost would be paid from the surplus funds of the synagogue, and from an advance made by the Council of the United Synagogue, which they would have ten years to repay in. As the Board of Management contained several men of experience, the members might rest assured that not one shilling more would be spent than was absolutely necessary to carry out the several requirements mentioned.

Mr. Selim S. Solomon said that his object in getting up the requisition was to afford the seatholders an opportunity of expressing their opinions on the Scheme, and not because he had formed a specific opinion of his own. It was mentioned last year that there was a surplus of £850, and the members concluded that this was the amount to be spent. He admitted the necessity of Classes for Hebrew and Religious Instruction, but it remained to be proved whether there was a sufficient demand from parents to justify the erection of five or six rooms. The number of pupils of the Religion Class had gradually diminished, and now they were only a handful.

Mr. H. H. Collins said that nothing could have had made known what they required, and if they desired to perpetuate their been kinder than the treatment of the members by the Board. The seatholders faith religious instruction must be given to their children, and adequate accommodation must be provided for the purpose. The overcrowded condition of the Vestry Room that morning showed the necessity for a large Council Chamber. Mr. Collins moved : "That this meeting approve of the action of the Board of Management in regard to the erection of Class-rooms and a Council Chamber, and desire them to carry the same into execution with as little delay as possible."

Mr. A. H. Jessel seconded the motion. He referred to the difficulty which confronted many Jewish homes of providing suitable religious teaching for their children, and he instanced the success of the classrooms erected at several synagogues as the best proof of the need of such rooms.

Mr. Morris Barnett said that no statistics had been given to show how many applications had been made for admission to classrooms.

Mr. Sidney M. Cohen inquired whether it was contemplated to charge fees.

The Chairman replied that such a course was contemplated, but this was a matter which should be decided by the Board.

Mr. Leopold Frank, as the one primarily responsible for the action taken last year, urged the members not to go back on the resolution they had already passed. It had been said that the existing class had not been a success, but it should be remembered that it was a class for advanced teaching, to which no children under twelve years were admitted. It was impossible, therefore, to give the statistics asked for.

Mr. Nelson Samuel suggested that as the classes would probably meet only on Sundays, the Bayswater Schools might be made available for the purpose.

Mr. Piza Barnett moved, and Mr. S. P. Solomon seconded, an amendment, that a sum not exceeding £500 be spent in enlarging the present Vestry Room.

Mr. Henry Lucas said that the question of providing classrooms was one affecting the well-being of their children. What Hampstead and Dalston had accomplished, Bayswater, which ought to be in front and not behind, should be able to do. He expressed the opinion that members should pay for their children's Hebrew and religious education.

Mr. John Hart also supported the resolution, and spoke of the difficulty experienced through children of different ages being in one class.

The amendment was lost, only 10 voting in its favour.

Mr. M. Barnett moved as a further amendment the omission from the resolution of the words "Class-rooms."

The amendment having been seconded, Mr. L. M. Myers, C.C., urged its withdrawal, but the mover persisting, it was put to the vote and was rejected, six hands being held up in its favour.

The original resolution was then carried by 32 votes for to 6 against.

On the motion of Mr. Selim S. Solomon, seconded by Mr. A. Van Praagh, a vote of thanks was passed to the Chair.

East London Jewish Communal League.—The annual general meeting of the members of the League was held on Thursday, the 17th inst., at the East London Synagogue, the President, the Rev. J. F. Stern, in the chair. The balance-sheet having been adopted, the following were elected Hon. Officers for the ensuing year :—President, Rev. J. F. Stern ; Vice-Presidents, Messrs. H. S. Lewis and J. A. Samuel ; Treasurer, L. Levy ; Secretary, S. Myers ; Committee, H. Weinstein, P. Van Leer, M. Sugarman, C. S. Lewis, B. Davids, A. A. Jacobs, S. Stephany, S. G. Samuels, R. Jacobs, H. De Haas, S. A. Goldston and Miss L. Winkle. On Sunday last a paper was read by Mr. H. S. Lewis on "Maimonides." The Rev. J. F. Stern, who presided, referred to the great loss Stepney had sustained in the death of Mr. W. Ashe Payne. A vote of condolence was moved by the Chairman to the widow of the deceased, which was carried unanimously. The paper which was to have been read on Sunday next by Mr. S. A. Goldston, has been unavoidably postponed.

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COLONIAL AND FOREIGN NEWS.

AUSTRIA-HUNGARY.

Mr. Louis Felbermann had the honour to be received in audience by the Emperor of Austria on Friday last, on the occasion of his having been created a Knight of the Order of Franz-Josef.

In the illuminations at Lemberg, to celebrate the 60 years' Jubilee of the Pope as a priest, the Jews participated with their Roman Catholic fellow-citizens, although the Festival Committee had only addressed the latter section of the inhabitants. The daily papers, and in particular the clerical organ, *Przeglad*, warmly commended the action of the Jews, which they said gave additional éclat to the celebration.

Herr Heinrich Berger, founder and for half-a-century President of the Talmud Torah Society in Vienna, has resigned this office owing to his advanced age.

Frau Johanna Bischitz de Heves, President of the Jewish Ladies' Benevolent Society, and President of the Baron de Hirsch Foundation in Buda-Pesth, celebrated her 70th birthday on the 8th inst. To perpetuate the memory of the event and also the many philanthropic labours of their President, the Ladies' Society has decided to create from its funds a Trust of 20,000 crowns, the annual income of which shall be expended in dowries to brides belonging to the poorer classes born in Buda-Pesth.

A number of students at the Buda-Pesth University have constituted themselves into an Hungarian anti-Semitic party. Behind them stand the Catholic People's Party, who, after the fiasco of their anti-Semitic campaign, seek to continue their movement through the *jeunesse dorée*. Having regard to the attitude of Hungary towards anti-Semitism, the Jews can afford to smile at this latest move of their enemies.

The Sultan has conferred the Grand Cordon of the Medjidié Order on Herr Moritz Bauer, President of the Vienna Bank Union.

FRANCE.

The town of Avignon has lost its oldest inhabitant by the death, at the age of 98, of M. Jonathan Valabrègue. The deceased gentleman enjoyed a high reputation in Avignon, where he had been successively member and President of the Chamber of Commerce, Judge at the Tribunal of Commerce, and Municipal Councillor. In recognition of his brilliant conduct during the inundations of 1856 he received the Cross of the Legion of Honour. Animated by deep religious convictions he placed all his influence at the disposal of his coreligionists, and during the many years he was at the head of the Consistoire of Marseilles he actively occupied himself with the re-organisation of the different communities in that region. An interesting incident is recorded concerning M. Valabrègue. In 1826 he became proprietor of a building, on one of the façades of which was an image of the mother of Jesus. This occurrence caused great consternation in convents and Catholic corporations, for this statue had been the object of special veneration for a very long period. After long deliberation it was decided to send a deputation to the new proprietor, begging him to retain the sacred image. M. Valabrègue promised it should never be removed and he kept his word.

GERMANY.

Professor Dr. Ludwig Geiger, a son of the great Dr. Abraham Geiger, celebrated on Wednesday week his 25th anniversary as Docent at the University of Berlin. Professor Geiger has gained for himself a place in the first rank of historians by his researches in history, culture and literature.

The Hamburg police have prohibited a public meeting at which Ahlwardt, the anti-Semitic agitator, was to have spoken on the dangers of Judaism, with especial reference to the Zola trial. This is not the only rebuff Ahlwardt has met with, for at a meeting held last week in Berlin, he received a slap in the face from a publisher and printer named Blankenburg. He sought to minimise the effect of the affront by declaring that it was a misunderstanding, and that the blow was intended for his son-in-law.

We learn from Breslau, that Dr. Edward Kaufmann, Extraordinary Professor of Pathological Anatomy at the Breslau University, has been appointed ordinary Professor at the University of Bâle.

INDIA.

The plague has disappeared from Poona, and the Poona Jewish plague hospital has been closed for want of patients. As for Bombay, at the beginning of March five cases had been reported among the Jews since the opening of the plague hospital there in the middle of February.

Mr. Abraham Aaron, B.A., LL.B., has been appointed a *Munsif* at Prabhas-Pttan, in Junagad State.

Mr. Ephraim Joseph Jhirad, Mr. Aaron Ezekiel Tulkar, Mr. Solomon Rahamin Penkar and Mr. Benjamin David Jhiratkar, have passed the departmental test of the Clerical Service Examination of the Military Accounts Department, Bombay Command, held at Poona, on 22nd January.

Mr. Solomon Moses Vakrulkar, who lately passed the Intermediate Examination, gets the Elphinstone College senior scholarship of Rs. 20 per month; and Mr. Nissim Joseph, who lately passed the Matriculation Examination, gets a junior scholarship of Rs. 10 per month in the Elphinstone College. Mr. Herman Simon Rubins, who lately passed the Intermediate Examination, gets the scholarship of Rs. 6 per month in the Wilson College.

ITALY.

Owing to a severe family bereavement, the Marquis Visconti Venosta, the Foreign Minister, has for some weeks past been unable to attend regularly to the affairs of the Ministry, and his resignation is but a question of time. "As a matter of fact," says the correspondent at Rome of the *Sunday Special*, "Italy's foreign policy is now being conducted exclusively by the Under Secretary, Senator Malvano." In these days of acute anti-Semitism in some Continental States, it is encouraging to note that two of the most important departments in the Government of Italy are at present directed by Jews, who for many years have rendered her brilliant services—Signor Giacomo Malvano at the Foreign Office, and Signor Luigi Luzzatti as Minister of Finance.

A young Jew, Sub-Lieutenant Samaja David, is one of the latest Italians who have received official recognition for distinguished services in the African Campaign. In a battle which took place between the Italian troops and the Dervishes shortly before the cession of Kassala, Lieutenant David performed distinguished services of valour, for which he has recently received a silver medal from the King.

SHANGHAI.

At the suggestion of some members of the Anglo-Jewish Association in Shanghai, a meeting was held on the 6th February at the "Beth El" Synagogue, at the close of the annual meeting of the synagogue. The meeting was convened with a view to the formal establishment of a Branch of the Association. Mr. D. M. David was voted to the chair. The following gentlemen were elected to the respective offices: Mr. L. Moore, President; Mr. D. M. David, Vice-President; Mr. D. S. Somekh, Treasurer; Mr. S. Moosa, Hon. Secretary; Committee, Messrs. M. S. Hibba, E. B. Raymond and M. A. Sopher. On the motion of the Chairman, seconded by Mr. Sopher, a vote of thanks was passed to Mr. S. J. Solomon for his interest in the Anglo-Jewish Association, and for having been the first in Shanghai to induce his fellow Jews residing there to join that Society. Mr. Solomon, in replying to the vote, said that he had the welfare of the Association at heart, and would always render every assistance in his power to promote its interests.

TUNIS.

A young European girl was lately abducted by an Arab, and certain malevolent persons made use of the opportunity to arouse an anti-Jewish feeling by alleging that the abductor was a Jew. This baseless report, which was officially denied the next day, did not have the result hoped for by its authors. The population of Tunis, where 100,000 Arabs live side by side with 40,000 Jews and 30,000 Europeans of divers nationalities, remained absolutely calm.

Synagogue Accommodation and Services in Berlin.

[FROM OUR CORRRESPONDENT.]

Berlin, 21st March.

The "Repraesentanten" of our community have under consideration a proposal for the erection of new synagogues, and in order to ascertain whether the existing accommodation for public worship is really inadequate, they instituted inquiries as to the number of persons attending services on given days. Their inquiries have elicited several interesting facts. In the Old Synagogue there are 1,065 seats; on the 8th day of Passover of last year there were vacant at the first service 249 seats, at the second service 209 seats, and on Saturday, 8th May, 504. The New Synagogue has 2,700 seats; the numbers of seats vacant on the days named were 1,629, 1,037 and 2,070 respectively. At the Lindenstrasse, with 1,800 seats, the vacant seats were 655, 127 (gentlemen's only) and 1,443; and at the Kaiserstrasse Synagogue, with 1,343 seats, there were vacant, 198 (gentlemen's only), 102 and 268 seats also on the same days. It should be explained that on the 8th Day of Passover, when the "Todtenfeier" (Memorial of the Dead) is celebrated, it is necessary to hold two services. Admittance to the first service is unrestricted, but to the second (at which a sermon is preached) no one has access except on presentation of a member's card. The fifth Synagogue, which is in course of erection in Lützow Strasse, will contain 1,600 seats, and for the High Festivals the services in the different Halls and the one arranged by the Reform Congregation have to be taken into consideration. Altogether, 24,065 seats are available for the New Year and the Day of Atonement. It is undoubted that for the High Festivals the synagogues do not suffice for a population of 90,000 Jews, but for ordinary Sabbaths, even when a sermon is delivered, the synagogues present a beggarly array of empty benches. Take for instance the 8th of May, when, as I have mentioned above, there were 2,070 seats vacant at the New Synagogue out of 2,700.

The state of affairs is most disheartening, the more so since the special service, which the "Vorstand" contemplate arranging for Friday evenings at seven o'clock, seems to meet with little favour. The Rabbis are divided in their opinion. Rabbiners Dr. Weisse and Dr. Stier wrote to the "Vorstand" that they were not opposed to the movement and that in olden times a *derosha* was delivered on Friday evening. They therefore recommended that the experiment should be tried at once, and if it proved successful to make the special services a permanent institution. On the other hand, Rabbiners Dr. Maybaum and Dr. Rosenzweig are not in favour of the service. They point out that with the limited number of preachers, Sabbath sermons are already infrequent, and by adding a Friday evening sermon, the Saturday morning service would be the loser. And as the Friday evening service must start with the commencement of the Sabbath (vide Orach Chayim, § 267) it would be necessary to hold two services, one with, the other, without a sermon. For the second service a special ritual would have to be compiled, and the questions of principle which are involved must be dealt with. Notwithstanding this protest, the 'Repraesentanten" have favourably entertained the view of Rabbiners Weisse and Stier, and it is proposed to give the movement a trial until Passover. The series of special services were inaugurated on Friday evening, when Rabbiner Dr. Stier preached to a large congregation.

A County Court Judge and the Jewish Sabbath.

The proceedings at Bolton County Court on Tuesday were rendered additionally interesting by plain speaking by Judge Jones to a Manchester Jewish money-lender, and his pronouncement concerns the whole circuit. His Honour condemned the practice of Jews appearing on their Sabbath. He said that in his wide circuit, comprising Bolton, Oldham, Wigan, Bury, Rochdale, and other places, he should discountenance what he regarded as a most improper proceeding.

Sabbath Observance.—The following Committee has been formed to secure the co-operation of masters and men for the better observance of the Jewish Sabbath: The Rev. the Chief Rabbi, Sir Samuel Montagu, Bart., M.P., Messrs. I. Weber, Mark Moses, S. Alexander, S. S. Oppenheim, Loesen, E. Felsenstein, B. Abrahams, A. Carlish, J. M. Libgott, J. Rosenbaum, Silverman, D. Silverstone, J. B. Smith, N. Tobias, L. Weber, A. Englander, Z. Diamond, M. Sallant, I. Rosalko, H. Josselson, J. Salomons, J. Goldsmid, F. Sonnenfeld, J. Levin, J. H. Weinstein, M. Harris, S. Gordon, H. Benedictus, Cohen, Weenen and Co., H. Hambloch, A. M. Wartski and J. Victor.

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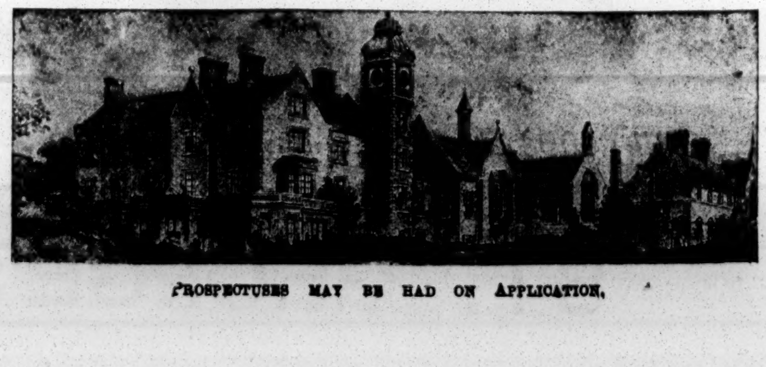

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"DREAMERS OF THE GHETTO."

[SECOND NOTICE.]

The character of one half of Mr. Zangwill's book is mediæval. It is true that not one of the sketches is placed within what are generally called the Middle Ages; but Jewish history has a chronology of its own, and Sabbatai and Baal Shem, and even the hero of that beautiful story, "The Conciliator of Christendom," are men for whom the Middle Ages have not yet passed away. With them the "larger, unexplained universe outside," which threatens their Judaism, is not the modern thought of the modern world. They have not yet reached that turn in the road from which one can see traditional systems of religion battling with the great critical forces of the present day—modern science, modern metaphysics, modern social ideals. They see only the minor conflicts between rival forms of Judaism and other forms of revealed religion.

In the other half of the book, the atmosphere is that of the world of modern thought. The chief stories are of men shaken by the deeper movement which loosens the foundations of religion itself. Spinoza, Heine, and Lassalle depart not only from the Ghetto, but from Judaism. Yet they are included among the Dreamers of the Ghetto on the ground that, though they departed from Judaism, they carried with them the influence of Jewish environments and an inheritance of Jewish racial qualities. In Spinoza, Mr. Zangwill sees a son of the Jewish race who becomes, by virtue of his descent, the most majestic and prophet-like of teachers of morality to the modern world; in Heine, the master of pathos too deep for tears, he sees the inheritor of the *Judenschmerz*: and he catches a Jewish accent in the words in which Lassalle demands a new social order bringing the reign of injustice to a sudden end. It is clear that the desire for artistic unity has not been without its effect on Mr. Zangwill's historical judgment. Spinoza, one cannot but think, is a Stoic rather than a Jew, a spiritual kinsman of Plato and of Epictetus rather than of the Prophets of the Old Testament. The essential elements of Heine's genius were, perhaps, derived—though the man never ceased to love the Judaism which he had abandoned—from the romanticism of Germany and the scepticism of France. And as for Lassalle's social teaching—was it not the same force that had already made Europe shudder in '48? Such questions cannot but suggest themselves to Mr. Zangwill's readers. But they only increase the stimulating charm of the book. The Jewish element in these modern stories is suggested, but it is not forced into the foreground. The stories claim to be judged as works of imagination, and it would be impossible to overpraise their beauty and power. Perhaps the most remarkable is that *tour de force*, "From a Mattress Grave," which reads like one of the most brilliant chapters of Heine's autobiography. But equally beautiful, though dealing with a sombre subject, is "The Maker of Lenses," a story of Spinoza, in which there are shown, as they have never been shown before, the two sides of Spinoza, acting and reacting on one another, on the one side the lovable personality of the man exhibited in Colerus' exquisite biography and, on the other, the moralist's noble austerity and the metaphysician's passionate absorption in the God that he has created.

By way of a surprise, Mr. Zangwill has included among his stories of dreamers and strugglers a study of the "Primrose Sphinx." And from this brief sketch it is easier to detach a passage showing his power of imaginative synthesis than from one of the more elaborate studies.

> But as I look again upon his strange Eastern face, so deep-lined, so haggard, something subtler and finer calls to me from the ruins of its melancholy beauty.
>
> Into this heavy English atmosphere he brings not only the shimmer of ideas and wit, but—a Heine of action—the fantasy of personal adventure, and,—when audacity has been crowned by empery—of dramatic surprises of policy. A successful Lassalle, he flutters the stagnant castes of aristocracy by the supremacy of the individual Will.
>
> To a country that lumbers on from precedent to precedent, and owes its very constitution to the pinch of practical exigences, he brings the Jew's unifying sweep of idea. First, he is the encourager of the Young England party, for, conceiving himself child of a race of aristocrats whose mission is to civilise the world, he feels the duty of guidance to which these young English squires and nobles are born. The bourgeois he hates—only the pomp of sovereignity and the pathos of poverty move his soul; his life-long dream is of a Tory democracy, wherein the nobles shall make happy the People that is exploited by the middle classes. Product of a theocratic state, where the rich and the poor are united in God, he is shocked by "the Two Nations" into which, by the gradual break-up of the feudal world, this England is split. The cry of the Chartists does not leave him cold. He is one in revolt with Byron and Shelley against a Philistine world. And later, to a mighty Empire that has grown fortuitously, piece-meal, by the individual struggles of independent pioneers or isolated filibusters, he gives a unifying soul, a spirit, a mission. He perceives with Heine that as Puritan Britain is already the heir of ancient Palestine, and its State Church only the guardian of the Semitic principles, popularised, so is it by its moral and physical energy the destined executant of the ideals of Zion; that it is planting the Law like a great shady tree in the tropic deserts and arid wastes of barbarism. That grandeur and romance of their Empire, of which the English of this day are only dimly aware, because like their constitution it has evolved without a conscious principle, he, the outsider, sees. He is caught by the fascination of its vastness, of its magnificent possibilities. And in very deed he binds England closer to her colonies, and restores her dwindled prestige in the Parliament of Nations. He even proclaims her an Asiastic power.
>
> For his heart is always with his own people—its past glories, its persistent ubiquitous potency, despite ubiquitous persecution. He sees himself the appointed scion of a chosen Race, the only race to which God has ever spoken; and perhaps the charm of acquired Cyprus is its propinquity to Palestine, the only soil on which God has ever deigned to reveal Himself.
>
> And, like his race, he has links with all the human panorama.
>
> He is in touch with the humours and graces of European courts and cities, has rapport with the rich-dyed, unchanging, double-dealing East, enjoys the picturesque life of the Spanish mountains; he feels the tragedy of vanished Rome, the marble appeal of ancient Athens, the mystery of the Pyramids, the futility of life; his books palpitate with world-problems.
>
> And as I think these things, his face is transfigured and he becomes—beneath all his dazzle of deed—a Dreamer of the Ghetto.
>
> So think I. But what—as the country parson's sermon drones on—thinks the Sphinx? Who shall tell?

There is one modern Dreamer of the Ghetto whose dream has been only half told, though its interpretation is of even more interest than those of the dreamers dead and gone whose thoughts Mr. Zangwill has recounted or imagined. That Dreamer is Mr. Zangwill himself. His dream does not shape itself as a prophecy of the form that the Judaism of the future will take. As an artist, Mr. Zangwill, is concerned only to bring to the light those great and lasting forces which work in the Judaism of to-day and are moulding the Judaism of the future. Those forces he sees, but he does not attempt to forecast the expression that they will find for themselves. National life, or the spread of a common idea, or absorption in other forms of religion, may be the destiny of Judaism. There is no eternal force that makes exclusively for any one of them. One condition alone the Judaism of the future, like all religions of the future, must fulfil. It must not contradict any truth that the world learns to realise as it gets older, nor be an obstacle to the higher ideals that it conceives. But within this limit the range of forms satisfying man's religious impulse is immense. And the only thing certain is that each form which carries within itself a contradiction of the demand for truth must pass away.

> Absolute religious truth? How could there be such a thing? As well say German was truer than French, or that Greek was more final than Arabic. Its religion, like its speech, was the way the deepest instincts of a race found expression, and, like a language, a religion was dead when it ceased to change. Each religion gave the human soul something great to love, to live by, and to die for. And whosoever lived in joyous surrender to some greatness outside himself had religion, even though the world called him atheist. The finest souls too easily abandoned the best words to the stupidest people.
>
> The time had come for a new religious expression, a new language for the old everlasting emotions, in terms of the modern cosmos; a religion that should contradict no fact and check no inquiry; so that children should grow up again with no distracting divorce from their parents and their past, with no break in the sweet sanctities of childhood, which carry on to old age something of the freshness of early sensation, and are a fount of tears in the desert of life.
>
> The ever-living, darkly-labouring Hebraic spirit of love and righteous aspiration, the Holy Ghost that had inspired Judaism and Christianity, and moved equally in Mohammedanism and Protestantism, must now quicken and inform the new learning, which still lay dead and foreign, outside humanity.

This is the sum and substance of what Mr. Zangwill has to say about the future—a rebuke to those who worship forms and traditions overmuch, mistaking the transitory and accidental by-product for the living force—a noble expression of faith in the strength and reality of that impulse by which, however unconsciously, the master figures in religious history have all been inspired It was fitting that the greatest book dealing with the Judaism of the past, which England has produced, should conclude with the expression of so exalted a hope for the Judaism of the future.

Jottings from South Africa.

BULAWAYO.

The Bulawayo Jewish Congregation and the Bulawayo Hebrew Congregation have been amalgamated under the title of the Bulawayo United Hebrew Congregations. A meeting of the newly-formed body was held on the 20th of February at the temporary synagogue, the President, Mr. A. Joseph, in the chair. The election of the President was formally confirmed. Mr. I. Cinamon was elected Vice-President; Mr. Mandelson, Treasurer; Mr. Zeffert, Secretary. Messrs. Goldring and Saber were unanimously re-elected as the Trustees of the United Congregation. The following gentlemen were elected as a Committee: Messrs. J. Epstein, L. Frank, M. Joseph, Solomon Jacobs, Henry Hanson, L. Tertis, A. A. Abrahams, L. Rotshol, and T. Kolenberg. It was unanimously decided that the Committee should take steps to procure the services of a Minister as soon as possible, and also to commence building a large synagogue within a month's time, or if unable to do so, to put up a temporary erection of sufficient size to accommodate the present congregation. It was further decided that Mr. Joseph Saber, the retiring President, and Mr. Aaron Jacobs, of the Benevolent Society, shall be *ex officio* members of the Committee with power to vote.

DORDRECHT.

The *Frontier Guardian*, of the 18th ult, printed a vigorous letter on "What Constitutes an Englishman," from Mr. Sidney Levy. In replying to an anonymous correspondent, he shows by concrete examples that there are Jews in England who have largely contributed to the welfare of this country. Mr. Levy, on leaving Dordrecht to take up a commercial position in Aliwal North, was entertained by a number of friends at an evening party.

JOHANNESBURG.

In connection with the benefit performance at the Empire in aid of the Hand-in-Hand, it is interesting to learn that Messrs. Hyman and Alexander, the lessees, gave the Society the whole of the money taken for tickets, the only charge being the salaries of artists.

Mr. J. Da Silva, who is well known in London, has had a narrow escape from instantaneous death. He was sitting writing at his desk in his office in Fraser Street, when suddenly there was a terrible concussion, and the next moment he found himself on the floor slightly dazed from the effects of a blow caused by his head coming violently in contact with an escritoire which stood in a corner of the room immediately behind the chair he had been sitting on. The terrific clap of thunder which accompanied the concussion explained the situation. The lightning struck the flagstaff of the Exchange Buildings, and presumably made its exit by Mr. Da Silva's office, which is in a direct line with that portion of the Exchange Buildings whereon the flagstaff is erected.

Mr. JOSEPH LEON, Hon. Secretary of the Jewish Scholars' Lifeboat Fund, was presented, on Sunday last, with a testimonial from members of the Committee in appreciation of his untiring energies and zealous labours in promoting the objects of the Fund.

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The Bible in Neo-Hebraic Poetry.

A meeting of the Jews' College Literary Society was held on Sunday evening last, when Mr. A. Feldman, B.A., read a paper on "The Bible in Neo-Hebraic Poetry." The Rev. Dr. A. Löwy presided.

After some remarks by the Chairman,

Mr. A. Feldman said: The Bible has ever been a source of inspiration to poets and thinkers. But it is in Neo-Hebraic poetry, which had its rise in the 7th century, and reached a state of high perfection towards the end of the 14th, that its influence is even more remarkable. To the Hebrew poets of that period, the Bible, in its expanded Halachic and Agadic form, was the all in all. They not only wrote in its spirit, but used also much of its letter, now as silver settings, now as golden ornaments, to grace and beautify their poetic compositions. Some poets utilised parts of the Bible as a kind of framework for their writings, as sacred fringes to ornament their poetic textures; whilst others handled scriptural verses and phrases in so artistic and skilful a manner as to give new point and fresh meaning to the expressions. By their happy and novel usages of Biblical texts, they bore testimony to the marvellous elasticity of the limited range of Biblical idiom. They showed most clearly that from a linguistic and literary point of view, no less than from a moral and religious, the Bible was in the language of the Jewish fathers a great and wonderful book, to which "one might turn and turn again for everything was in it." The lecturer then proceeded to classify his subject under six heads; and in dealing with the first of these: "The use of the Bible as a Framework," he said that the Biblical passages selected by the Poyetans as a setting for their liturgic compositions, were such as either belonged to the Bible readings on those days for which the Piyutim were written, or at least had a bearing upon the festival in question. The Piyut formed a kind of written sermon, based on scriptural texts, and interspersed with Biblical quotations. The fact of the omission of the Books of Ruth and Ecclesiastes as the framework of liturgic poetry was then dealt with. Under the next sub-division, the "allusive use" of the Bible, might be comprehended two classes; the first of which was exemplified by the Seder Hymn ויהי בחצי לילה, probably the oldest of its kind, where every stanza had reference to some Biblical event or episode, and the allusion was made in the poet's own words. It is worthy of note that for these allusive usages, not only the Bible, but also post-Biblical writings were drawn upon. The other class of allusive usages consisted in the employment of a Biblical word or phrase which acquired its real force and gained its full significance by alluding to and recalling the Biblical context from which it was taken. The lecturer then gave instances to show how liturgic poetry gained in lustre and brilliancy, and how the Piyutim and Pismonim acquired a fulness of expression, a richness of idiom and a grandeur of diction through the allusive use of the Bible. The next class include the quasi-Midrashic use of the Bible. The classes hitherto considered were such as did not deprive the phrase or verse used in such manner of its original meaning. The remaining classes concerned themselves with those cases in which the Biblical expression bore a sense quite different from that which it had in the context. By the quasi-Midrashic usage was meant the use of a scriptural phrase in a moral, spiritual, or philosophical sense. Mediæval Jewish moralists and philosophers, who were at the same time endowed with poetic gifts, sought to tinge the exposition of their philosophic principles and the expression of their moral ideas with suitable Biblical quotations. Every phrase so utilised assumed an exalted significance. It conveyed in a concise, novel and striking manner the leading ideas which the author had previously expressed at greater length. The lecturer then discussed in how far the moral and spiritual meanings assigned to the various Biblical phrases in Hebrew poetry may have been fixed by the Midrash and the Agada. That Rabbinic literature had a marked influence upon the particular usage of the Bible was quite certain, and this influence could in some cases be definitely traced. The next division dealt with the use of proper names as common nouns. The subject of Biblical names from a philological and scientific point of view had always been of great and absorbing interest, and is still engaging the attention of Biblical scholars. But not less fascinating was the study of the names of the Bible from a Midrashic and Agadic point of view. For Rabbinic literature was full of pithy sayings, fine allegories, and high conceptions, based upon the real or supposed meanings of Biblical names. The lecturer illustrated this point by quotations from the Midrash and Agada, and then passed on to show what pretty use the Hebrew poets made of Biblical passages with proper names. Some of the poetical instances adduced were of a moral and philosophical nature, but most of them were of a lighter vein. The next division was the mnemonic use of the Bible in liturgical poetry. This, too, had its origin in Rabbinic literature, and manifested itself in various forms. The Talmudic quotations of the Bible introduced by the expression, "and the mnemonic for it is," as also the use of Notarikon and Gematria, all came under this head. Many of them, however, were somewhat artificial. In Hebrew poetry, as was shewn by examples, the few mnemonic usages of the Bible were clear and striking, and served well their purpose. Finally came a consideration of the miscellaneous uses of the Bible which were, to a large extent, of a humorous character, treating as they did of wine and love. They embodied specimens of, and satirical remarks upon the mistakes made by careless or ignorant readers. They contained eulogies of some poets, and severe criticism on the faults of others. They entered largely into the description of nature, the seasons of the year, the Jewish Fasts and Feasts. In conclusion, the lecturer said that he had endeavoured to indicate how eagerly and zealously the early Hebrew writers introduced the spirit and letter of the Bible into their prayers, their songs, their dirges, and their hymns. For the mediæval Jewish writers held, and rightly held, that the Bible must enter into every phase of man's life, that it must exert an influence upon the words of his mouth, the works of his hands, the thoughts of his mind, and the feelings of his heart.

The Rev. Dr. Löwy, in opening the discussion, called attention to the originality of research which the lecturer had bestowed upon his studies in the field of liturgical poetry. This species of literature did indeed deserve our closest studies, for it represented, independently of any personal thoughts of devotion, the cravings of the Jewish race for the restoration of freedom as the truest right of humanity. Such cravings were above all the whims and fads of persons who dreamt of unpractical measures for the re-occupation of the Holy Land. Then, as now, the loyal Jewish heart continued to cling with fondness to those reminiscences which have found their living speech in the poetry of which Mr. Feldman has treated. Dr. Löwy then explained that the writings of our mediæval poets served not merely as a continual source of devotional exercises, but also as a species of popular homilies. The congregations, who were not so well as now supplied with prayer books, listened attentively to the chanted hymns which have come down to us as a copious literature; and everybody understood those hymns though written in a language which was no longer a vernacular. In connection with those recitals at public worship, Dr. Löwy adverted to an important statement of the illustrious Luzzatto, to the fact that long before 1475 (when the Hebrew printing press took its origin), and when the liturgy had not yet assumed its permanent form, the Chazanim were disposed to use in the public service new selections of hymns so as to improve the devotion of the congregation, but before they were allowed to use the new selections they had to obtain the "permission" (רשות) of the congregational authorities. This characteristic term was inscribed at the head of the respective hymns, and it is still preserved in many of our printed editions. Dr. Löwy proceeded to state that, as most of our religious poems are composed of fractions derived from Biblical verses, they have been aptly described as constituting "Mosaics," or "inlaid work." In conclusion, Dr. Löwy urged Mr. Feldman to continue his researches, which he had carried on with such marked ability.

The Rev. A. A. Green said that the poems of the Piyutanim, notwithstanding all the learning which they displayed, gave evidence also of a considerable measure of reverent feeling. As a notable instance of homiletical treatment which was attempted in a Piyut, he mentioned the poems in which are enumerated *seriatim* the notorious sinners of Biblical times, followed by the mention of their repentance, and this with a view to inspire in the reader confidence and hope. The erudition which the neo-Hebraic poets display leads to the presumption that there was a corresponding erudition amongst the readers whom they addressed. A good deal of the beauties of the Piyutim was lost upon present congregations, and this he attributed to a large extent to their meagre knowledge of the Bible.

Mr. S. Alexander said, in reference to the רשות, or permission of the Beth Din to sanction the interpolation by Chazanim of their own compositions into the liturgy, that the request for this licence could not have been so very frequent; nor did the Chazanim exercise so great an influence as was commonly supposed. In many cases, we find that where the Rabbis did eventually grant such a רשות, it was a concession in part to prevailing popular prejudices.

Mr. S. A. Adler mentioned that in an English production of the mediæval period, entitled "Pearl," there could be discerned indications of the use of the "Mosaic" style, and this was due in part to the influence of the Vulgate.

Mr. M. Simon, B.A., enquired whether the usage made of Biblical passages in the Piyutim would serve to throw any light upon the interpretation of the Bible during the period in question. This opened up an interesting branch of enquiry since a fixed meaning must have been attached to the passages that were in use. He considered that of the two kinds, the Ashkenazic poems appealed more forcibly to the heart than did the Sephardic. It was the fact that the Sephardic poets made everything subsidiary to metrical considerations that accounted for their inferiority in this respect.

Dr. H. Hirschfeld, after expressing his appreciation of the lecturer's paper, said that he thought the prose writings of the neo-Hebraic literature afforded a larger field for the consideration of the usages of Bibical passages than did the poetical compositions. The Sephardic poets of the first period restricted their efforts to profane productions, and when they did enter the field of liturgical composition they made only very slight use of metrical forms. It was for a limited period only that the Koran was subjected to a usage analogous to that made of the Bible for the purposes of quotation; and this was owing to the interdict which prohibited the intermingling of the Koran, which represented truth, with anything that was beneath it in point of credibility. He thought that the extensive use of the Bible which was made in these liturgical poems was due in large measure to the limited nature of the material which the poets found altogether at their command. But these passages may also have been used for the purpose of illustrating with more vividness such Biblical stories as *e.g.*, the passage of the Red Sea; or again, in order that they might appeal with greater force to the minds of their readers who would be inclined to be more greatly influenced by a familiar Biblical passage, than by the original composition of a poet, however sublime it may have appeared.

Dr. M. Friedlander said that, in his opinion, the term רשות must not be understood as implying a formal request for permission to incorporate a particular poem in the liturgy, but must be accepted rather in a complimentary sense, and as equivalent to an excuse for interrupting the תפלה by extraneous matter. We find, moreover, that the Piyutanim not only craved the indulgence of the בית דין but likewise of רב וצעיר, "the young and old," whilst the Sephardim use the term ברשות שמים, "by the permission of God," all of which serve to prove that no formal application could have been associated with the use of the word רשות. The poems clearly testify to the fact that not only did the poets possess a thorough and scholarly knowledge of the Bible, but this was possessed also in no small measure by their readers.

The lecturer having replied to the questions of the various speakers, cordial votes of thanks to the Lecturer and Chairman terminated the proceedings.

Number of inmates in the Jewish Seaside Convalescent Home, Brighton, week ending Wednesday, March 23rd, 1898: Men, 8; Women, 8; Children, 5.

The Dessert Crowns the Feast.

. . . . . .

This is especially true when you have those delicious light dishes made with Corn Flour, which look so appetising on a supper table. Prepared with milk and used hot, Corn Flour makes a delicious substitute for pie-crust as a covering for a stewed fruit pudding. Or, if you use it cold, it makes an exquisite blancmange to eat with any kind of stewed fruit. It also makes a great variety of delicious fruit jellies, sponges, souffles, and ice-creams. Of course the Corn Flour used must be good. The **best** is unquestionably Brown & Polson's, and this firm's "Patent" brand is so much superior to ordinary corn flour in strength, purity, and flavour, that no good housewife will regret its slight extra cost. Write to Brown & Polson, 99, Queen Victoria Street, London, for a list of excellent recipes for puddings and light dishes.

High Rents in the East End.

[FROM A CORRESPONDENT.]

It is justly said that one half the world does not know how the other half lives, and as far as Whitechapel and the surrounding districts are concerned it is well that such is the case, because I am sure that if the true condition of the Jewish quarter were known it would be nothing short of a public scandal.

The battle for life is so fierce amongst the Jewish occupants in this congested district, they prey upon each other to such a terrible extent, that it is absolutely appalling to contemplate how it will all end. Certain districts are being overcrowded to bursting point, so-called clubs and restaurants spring up on all sides, which, with very few exceptions, are nothing more than gambling dens and abodes of crime and vice, this mass of seething humanity, a source of danger to the entire community, is left severely alone to work out its own salvation. In addition to the evils already rampant, attention has recently been called to the high rents and excessive increase of rentals now prevailing in the Jewish districts. As one who has had great experience in these parts of our wonderful metropolis, and being thoroughly in touch with the subject, emboldens me to put my views before you.

It is well known that the housing of the working classes is a matter that becomes yearly more acute, and, as far as the Jewish quarter is concerned, matters are very rapidly approaching a climax. It appears that there has sprung up a class of individuals, such as small Jewish tradesmen, who have amassed a little capital, and, being anxious to get as large a return as possible, combined with good security, buy up, whenever possible, this cottage property, and, owing to insane competition amongst themselves, pay more than the true value in the hope of recouping themselves by increasing the rents, and thus swell the burdens of the occupants. One has only to attend the auction mart (if you can gain admission) when any of this class of property is being offered, to witness the fever heat and anxiety of these embryo landlords to become the proud owners of these "homesteads." I assure you it is quite a common occurrence tor freeholds to be knocked down to pay about 3 per cent. on the old rentals, and I can vouch for the fact that quite recently a 13 years' lease, held at a large ground rent on the Osborn estate, near Old Montagu Street, realised 10 years' purchase. "I pity the tenants," was my exclamation when the auctioneer's hammer fell for it is they who will have to carry the burden in the shape of increased rentals'

Another important factor is, that the value of land has greatly increased since this class of property was built, and as the old leases fall in, the freeholders clear the eligible sites which produce a greater and safer income let on building lease than the old houses yielded in rack rent.

Your correspondent, "Whitechapel," referred to high rentals in Shepperd Street. This district, otherwise known as the "Dutch Tenters," is about the highest rented portion of the East End. I know for a fact, that a certain plot of land in White's Row, which cost the freeholders nearly £3,000 some years ago, was recently let on a building lease for the erection of four shops, at upwards of £21 per house ground rent. Even at this price, the freeholder barely obtains 3 per cent. for his capital outlay, and the houses, which cost about £800 each to build, produce, what appears an enormous rental, on an average £1 18s. per week, let to one tenant who, of course, sub-lets portions to others. I can vouch for the correctness of my information, and it will interest your readers to know what rate of interest this apparently high rental yields. The result is as follows :—

	£	s. d.	£	s. d.
Gross income per house			98	16 0
Deduct rates and taxes say one-third of gross income ...	33	0 0		
Deduct ground rent	21	0 0		
Deduct repairs, collection and redemption of capital ...	10	0 0		
			64	0 0
Nett income			£34	16 0

Which represents about 4½ per cent. on the builder's outlay. Considering the class of property this cannot be considered excessive. As a further illustration, some new shops have recently been built in Shepperd Street, and despite high rentals do not yield even 4 per cent. on the outlay. As long as the people will insist on living in these congested districts, as long as they are base enough to bribe the agents and collectors, and offer them higher rentals to induce them to turn out old tenants, and as long as they oppose each other with most brutal unfair competition and offer ridiculous sums for Schlussel-gelt (key money), the rents will continue to increase and they have themselves to blame. They make the rod for their own backs, then cry out when it smarts.

I have no desire to shield the landlords in general, nor the brand new ones in particular, but in some cases they are more sinned against than sinning. A landlord may be a fair straight-dealing man and let his house at a fair rental, the tenant without consulting him sub-lets to a fearful extent and this sub-letting is one of the greatest evils that exists and is almost impossible to check. The sub-tenants in many cases pay more than the tenant himself pays who thus lives, rent free and makes a profit besides out of the house. This is where the overcrowding arises and as these sub-tenants and lodgers arrive at all hours of the day and night despite every care and precaution on the landlord's part he cannot thoroughly check or guard against it. Moreover, in such cases the wear and tear is enormous, and the careless habits of this class of tenant are beyond description. I know of a case where the tenant taking possession of a newly built house and finding some difficulty in taking his furniture upstairs, simply set to work and chopped down a portion of the new wall and handrail of the staircase. It is quite a recognised institution at the Feast of Tabernacles that all the internal doors are requisitioned in order to make the patriarchal booth in the back yard, and for weeks after the festival the floral leafy decorations and evergreens are still strewing the streets and highways of the district.

I look with great mistrust on this latest "boom" in landlordism, and I should be very much surprised if these gentlemen are not living in a fool's paradise; wait a bit until the notices or schedule of dilapidations arrive from the freeholders; the sanitary notices from the Inspector; the dangerous structure notices from the County Council, and they will find that it is not all gold that glitters. If they take my advice I would tell them let landlordism severely alone. Cobbler, stick to your last, tailor look after your goose, and don't think you will grow rich in screwing up the rents of your fellow-workers; you rushed to Benfleet like madmen in vanloads, bought unripe land at absurd prices, and have thrown your hard-earned money away in the swamps and marshes of Essex. You are now doing the same thing in Whitechapel and Spitalfields with the same disastrous results, only far worse, for you are preying on your own fellow-men. In conclusion, I would implore you don't work for the freeholders, don't work for the mortgagees, don't do the dirty work for others; you have all the responsibility and no glory; don't extort increased rentals from the tenants and hand it over (willy nilly) to the rate collectors. It is a disgrace to the community, and pray remember you have a duty to this hospitable country. Don't, I beg of you, abuse the freedom that Old England has granted you or you will learn too late to regret it.

One Who Knows.

The Jewish Girls' Club.

[BY A LADY CORRESPONDENT].

The tenth annual report of the Jewish Girls' Club has just been issued and is of more than usual interest, as it chronicles a change of habitation from Great Prescot Street to the Gravel Lane Board School. This change was necessitated by the increasing membership, which made the accommodation at the Prescot Street rooms inadequate. That, in some ways, this is not a change for the better is expressed in the report :—"It is not, of course, an ideal club accommodation, and we shall be very glad indeed to consider it only a temporary one; but since ideals are expensive and practical needs for money so many in the community, we are content to wait, and to hope, and to try meanwhile to make up by the personal equation for what we lack in upholstery." Anyone who has at all a knowledge of the methods by which the club is managed, can cordially agree that the "personal equation" makes up for a good many defects, for this is essentially a club that is conducted on the principle of personal influence. It is open on week-day evenings from 8 to 10, and on Sunday afternoons from 3 to 7. The Sunday afternoons are devoted to tea, talk, and music, and the evenings to lessons in dressmaking, needlework, Hebrew and religion, singing, drilling, and wood carving. But the club does much more important work than the actual giving of lessons. The aims and objects of the founders and committee are the fostering of the feelings of good-fellowship and *esprit de corps* among its members, the formation of friendship between the girls themselves, and more important than these even, the friendships that are formed between the girls themselves and the helpers, who regularly devote an evening or afternoon of the week to take their special class or the duty of amusing the girls and enlarging their interests and surroundings. The girls are unconsciously, but most helpfully, influenced by the refinement and culture which are the characteristics of the helpers at the club. There is no attempt made at patronage or preaching. The girls retain the independent spirit by which Jewesses in this or other neighbourhoods are characterised, and it speaks volumes for the good feeling of the members, and the affection which "the ladies" inspire in them, to see how earnestly they adopt and profit by all hints and advice. The girls are outwardly distinguished by their neat, tidy appearance and good manners. Their kindness to each other is not so apparent, but none the less real. The report chronicles the fact that a member who is a dressmaker makes at a lower charge for "our girls," and that another, who is a milliner, trims hats at a similar rate. One lady, whose interest in the club is well known, often comes in the evening to see her "friends," and gives a little talk and Bible reading, which are thoroughly enjoyed by them. The club is not self-supporting, although the members pay 1d. per week and 2d. entrance fee, and it is greatly in need of the contributions which the Committee are too modest to ask for, although money is so badly needed to further their valuable unostentatious work. The present club quarters are not "ideal," as the report states. The Infant Hall is well lighted and warmed, and large enough to accommodate one hundred and fifty people, but it is lacking in that homelike feeling, which is the necessary adjunct to any club. What is really wanted is a house, simply furnished, with a few pictures, and the piano and bookshelves the club now possesses, where the girls can come in the evening after their day's work in crowded or dull workshops, sure of finding rest and sympathy, and that true recreation which comes from change of occupation. They could then really feel that it is their own club, kept solely for their use. The membership would be greatly increased, and the good work done would be widened in its sphere.

Dalston Musical and Dramatic Society—The first meeting of the Literary Branch of this Society took place on Thursday evening, the 17th inst., in the schoolroom adjoining the New Dalston Synagogue, Mr. Isidore Jacobs, Chairman of the Literary Sub-Committee, occupied the chair. The Rev. F. L. Cohen delivered a most interesting paper on "Hebrew Melodies," and Mrs. Cohen vocally illustrated the lecture with some extremely beautiful singing. At the conclusion, on the motion of the Chairman, seconded by the President of the Society, Mr. Van Boolen, a hearty vote of thanks were accorded both.

THE name of the Rev. Raphael Harris was omitted from the list supplied to us of those present at the Annual Conference of the Visitation Committee.

HAMMERSMITH GIRLS' SCULLING CLUB.—Last Saturday evening an interesting entertainment was given by members of the elocution class connected with the above Club at their *local*, 19, Lower Mall, Hammersmith. The girls recited and sang in a highly creditable manner. Amongst many interesting items, a gracefully-performed skirt dance, and Miss Lillie Davis' merry dialogue, "Which got the best of it?" in which the authoress herself took part, deserve special praise. On the motion of Dr. Furnivall, M.A., President of the Club, a hearty vote of thanks was accorded to Miss Davis for organising the concert.

THE HOME FOR JEWISH INCURABLES.—On Sunday last, Mr. Moss Ehrenfeld greatly amused the patients of this institution by giving a legerdemain entertainment, interspersed with ballad singing by Miss Edith Ehrenfeld. Mr. Frank Ehrenfeld accompanied on the pianoforte. The chair was occupied by Mr. John H. Jacobs, a member of the Board of Management. On Tuesday (through the intervention of Mr. Joshua Hands) a poultry dinner, fruit, etc, was given to the inmates by Mr. Emanuel Lazarus, of Johannesburg, in celebration of his marriage.

THROAT AFFECTION AND HOARSENESS.—All suffering from irritation of the throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous lozenges are now sold by most respectable chemists in this country at 1s. 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections See that the words ' Brown's Bronchial Troches" are on the Government stamp around each box. Of all Chemists—[ADVT.]

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BOOKS AND BOOKMEN.

Christians as Usurers.

In the introduction to his *Gl' Israeliti* (Rome, Giovanni Balbi) Signor Leone Racah, author of "Il Plutarco israelita," makes some interesting remarks on the extent to which Christians in a high position carried on the business of usurers in the Middle Ages, sometimes in the names of Jews who were their badly paid servants, and not the principals in the large money-lending transactions which they appeared to conduct. Dante is full of references to Christians engaged in usury, and Lombard Street in Paris (and London) preserves the name of Catholic money-lenders. The work, to which this is a preface, is a political and literary history of the Jews, from the destruction of the second Temple till the completion of the redaction of the Talmud, but the author, in his preface, comments on questions affecting the Jews from the beginning of the Middle Ages to the time of Dr. Herzl.

⁂

A Jewish Encyclopædia.

From New York comes the prospectus of an ambitious work which its projector, Dr. Isidore Singer, entitles "Encyclopædia of the History and Mental Evolution of the Jewish Race." It is to consist of 12 quarto volumes of 1,000 pages each, and is to contain about 2,000 illustrations. Until we have a list of the scholars to whom the articles are to be entrusted, it is impossible to pronounce an opinion upon the usefulness of such an undertaking. But at the outset we feel some misgivings as to the possibility of accomplishing all that the Editor proposes. There are to be some 10,000 articles, and these are to embody "the results of countless historical and philosophical researches upon the Old and New Testaments, the Talmud, the immense literature of the Jews of the Middle Ages, the history of our most illustrious communities, the development of the Jewish religion, and other kindred topics." Of course such a work, if it could be produced, would be invaluable. But will Dr. Singer be able to rally round him a sufficient number of first-rate scholars for such a task, and can he hold out to them adequate inducements to engage in so formidable an undertaking? We have our doubts. Still, it is only fair to mention that Dr. Singer says that he has received professions and promises of moral and material support from some of the most eminent Jews in Europe and America.

"An Ebrew Jew."

Mr. W. E. Henley is surely capable of something better than the article he contributes to the current number of *The Outlook* under the above title. We thought that only fourth or fifth-rate writers condescended to such penny-a-lining as this:—

> There is naught in him (the Jew) of David and Solomon, naught of Joshua or Joab, naught of Isaiah and Ezekiel—no touch, in fact, of the works and words of the men whose history has proved so potent a factor in the development of England and the world. No: he is either a mysterious and magnificent magnate of *la haute finance* or an h-less but resplendent practitioner in Kaffirs. He is either an opulent, middle-class burgess, with a suburban villa and a private sweating-shop; or he is a vulgar little beast with a conspicuous and peculiar nose and an odious accent, who prefers rings before soap, and is as ready to hawk sponges for a living as he is to make the most he can out of all such Gentiles as he may contrive to win into his toils. He may come from Poland or from Castile; he may house in Petticoat Lane or in Park Lane; he may be the intimate of Princes or the parasite of pugilists; he may talk from Whitechapel or speak as one having authority in the Lords. But his true name is Barney, and wherever the Oof Bird spreads his wings there, and there only, is his real habitat.

These unsavoury sentiments Mr. Henley gives expression to *apropos* of a review of Mr. Zangwill's "Dreamers of the Ghetto." The review itself is far from being unappreciative. Indeed it could not be that, for the critics are unanimous in acclaiming Mr. Zangwill's latest production as a masterpiece, and a work of real genius. But Mr. Henley's appreciation of this great book is utterly spoilt by the advantage which he takes to pen a vulgar tirade against a people who, it is the object of Mr. Zangwill to show, have in all ages cherished ideals above money-grubbing.

I. H.

A Dutch "Memorbuch."

On the occasion of the festivities in connection with the Coronation of the Queen of Holland in September next, Van Creveld and Co., in Amsterdam, will publish a tastefully got up "Memorbuch," written by the Rev. J. Tal, Chief Rabbi of the Hague. Its title will be: "Orange Blossoms from the Memorial Leaves of Netherlands' Israel."

M. D.

"Cecilia," by Stanley V. Makower.

This is the story of a widow's intrigue to marry her daughter to the first wealthy suitor, no matter who, that would succumb to her charms. A rich young Jew—Albert Stern—falls into the matrimonial trap, but his wife, who had never really loved him, soon deserted him and settled down alone as a restaurant-keeper in Paris. The theme is not a very inspiriting one. The 300 pages of smart life on the Riviera with its pretence and make-believe, its scandal and small talk, its inanity and frivolity, its attempts at witty cynicism which would fain be smart, but are not, get on one's nerves after a time and one longs for a little breath of human reality. The sudden appearance on the scene *apropos* of nothing in particular, of the dreamy and ultra-sentimental Edward Merson, does not provide this much-needed relief. The characters generally have the fatal defect of failing utterly to stimulate our interest. It is quite impossible to care for the drones and butterflies that flit idly and selfishly from flower to flower in the sunshine of Southern France and grow weary with *ennui* till the reader yawns in physical sympathy with them. For one thing, they are as old as fiction itself; we have met them all before frequently. The hysterical and intriguing mother, Mrs. Rayner, the thriftless and penniless Dornstein, the crotchetty and eccentric old Miss Savory, the daughter, and central character Cecilia, who behaves in brutal fashion to her baby, cannot possibly make any demand either on the respect or the sympathy of any well-ordered intelligence. We would fain hope, too, that the foolish and easily duped Albert Stern is not a fair specimen of our Jewish youth, to whom we have almost given credit for a little more sagacity and common sense. Before Albert was the victim of the widow's plot, he lived in ease and luxury, and yet for no intelligible reason whatever grew very moody and melancholy. Mr. Makower's references to Jews are not particularly flattering. He has got it into his head, we do not know from whence, that many of us "are crushed with that sense of the vanity of all things born in so many of the Jewish people." His ideas of Jewish environment are summed up in frequent references to their sallow skin and shabby attire, and in an apparently overmastering consciousness of Hebraic nasal endowment. The introduction of a red skull-cap upon the head of old Mr. Stern is intended, we suppose, as a final vindication of his capacity to create a peculiarly Jewish character, unless we are to take note of the scene in the church during Cecilia and Albert's wedding, when the building was invaded by a crowd of inquisitive, over-dressed Jewesses, and the ceremony was made a peg on which to hang a perfectly irrelevant discussion between Reform and Orthodox Jews. Mr. Makower, in the volume before us, certainly shows a pretty play of imagination, a certain vivacity and lightness of touch and the power of developing a clear and consistent story. But these qualities are thrown away on a section of the human species which possesses no mortal interest for the rest of the race.

S. G.

"Digest of English Case Law."

Mr. Benjamin Arthur Cohen (son of Mr. Arthur Cohen, Q.C.) of the Common Law Bar, and Mr. John Felix Waley (son of the late Jacob Waley Conveyancer to the Court) of the Equity and Conveyancing Bar are on the staff of Mr. John Mews' "Digest of English Case Law." The work, which is passing rapidly through the press, will be a most important publication, as it will consolidate all previous Digests of the Reports down to the end of 1897, including a selection of Irish cases.

Mr. M. H. Spielmann has been elected a member of the Committee of the London District of the Institute of Journalists.

Cambridge University.—Mr. Herman L. Pass, Scholar of St. John's Colege, has, for the fourth time, gained the Annual Hebrew Prize of his College.

Freemasonry.—An unusual event in Masonic circles was celebrated at the last meeting of the Albion Lodge, when Bro. Samuel Vallentine, P.M., P.G.P., the "Father" of the Lodge, completed 50 years of active and full subscribing membership. The members of the Lodge presented Bro. Vallentine with a congratulatory address engrossed on vellum and have subscribed a sum to the Centenary Festival of the Royal Masonic Institution for Boys, under the title of "The Vallentine Jubilee Memorial."

South Hackney Synagogue.—The Hon. Walter Rothschild, Chairman of the Building Fund of the South Hackney Synagogue, has presented Mr. Ascher L. Sions, the Hon. Secretary, with a handsome fluted-silver claret flagon in recognition of the valued service he rendered to the Building Fund. The following gifts to the synagogue have just been received. A large Hebrew and English Bible, beautifully bound and inscribed, from Mrs. I. Holtz, of Greenwood Road, Dalston. Two Mantles for Scrolls of the Law, from Mr. P. Vallentine, of Huntley Street, W.C., one in memory of his wife, and the other in that of his son. Two Sephorim, one promised by Mr. M. Siegenberg, the Financial Representative, and the other by the Ladies' Society, have also recently been sent in.

Jewish Lads' Brigade.—The Brady Street Company of the Jewish Lads' Brigade will hold their first annual entertainment on Saturday, the 26th March, at the club premises. Colonel Goldsmid will preside and present prizes and certificates gained by the lads for proficiency in first aid to the injured.

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THE PROVINCES.

☞ Provincial Correspondents are particularly requested to send in reports as early in the week as possible.

BIRMINGHAM.

The Spring Term of the Birmingham Jewish Young Men's Association was brought to a conclusion on Sunday last by a musical evening, which was held at the large Schoolroom, Singer's Hill. The hall was crowded by a large audience, who showed by their frequent applause how much they appreciated the programme. The following ladies and gentlemen gave their services: Instrumentalists, Mrs. B. Muslin, Misses Nina Nathan, Goodman and Beatrice Goodman, and Mr. Nat. Goodman; vocalists, Mrs. A. E. Benjamin, Miss Lizzie Simmons, and Messrs. A. Goldberg and Horace Reid. Mr. Bertram Silverston made a capable accompanist. On the proposition of Mr. L. S. Gordon, seconded by Mr. Ben Myers, a hearty vote of thanks was accorded to the artists.

BRISTOL.

On Sunday the British Jewish Social and Debating Society were entertained by a paper on Animated Photography, read by Mr. H. Salanson and freely illustrated with some amusing photographs. A vote of thanks to Mr. H. Salanson was proposed by Mr. F. Goldman and seconded by Mr. A. J. Jacobs.

CARDIFF.

At the Annual Meeting of the South Ward Conservative Association, Mr. Isaac Samuel (President of the Cardiff Hebrew Congregation) was unanimously re-elected Chairman of the Ward for the ninth year.

DUBLIN.

Mr. W. Berman, Hon. Secretary of the Hebrew Young Men's Reading and Debating Room, informs us that no meeting of that Society was held, as communicated by a correspondent.

HULL.

At a meeting held on Sunday, the contents of the Hull Hebrew Literary and Debating Society's "Magazine" were read by the editor, Mr. E. E. Cohen (President of the Society). Amongst the numerous contributions sent in were "Peripatetic Theologian," by "Rav Chasdai"; "Poet *versus* Legislature," by Mr. L. Levy; a poem entitled "Egalité, Fraternity and Liberty," by Mr. S. Farbstein (a youth of 17 years), and a short story entitled "Grizly," by the editor. On Monday last, Mr. Gustav Pearlson lectured before the Hull Literary Club on the Judæo-Spanish Epoch.

LEEDS.

Mr. V. Lightman (President of the Leeds Great Synagogue, Belgrave Street) has been nominated as a Guardian of the Poor in the Liberal interest for the ensuing election on April 4th. This is the first time in the history of Leeds that a Jew has been nominated for any public office in this city.

LIVERPOOL.

The Lord Mayor, accompanied by the Lady Mayoress, attended a Special Choral Service, held on Sunday last at the Fountains Road Synagogue, in aid of the local Medical Charities. There was a full congregation. By the permission of the Liverpool Old Hebrew Congregation the Rev. H. Burman officiated at the service, the choral part being admirably rendered by the choir under the leadership of Mr. Lyons. The members acting as Stewards were: Messrs. A. Ginsburg, M. Rosenberg, N. Goldstein, H. Ellenbogen and D. Bialy. On arriving at the synagogue, the Lord Mayor was received by the President, Mr. J. Pearson, Treasurer, Mr. L. Gorfunkle, Messrs. R. Lipkin and A. Fagin, past Presidents, and was presented by the President with a handsome Hebrew Prayer Book having an English translation, and bearing the inscription: "Presented to Alderman John Houlding, Lord Mayor of Liverpool, on the occasion of his visit to the Fountains Road Synagogue. March 20th, 5658—1898." The Lady Mayoress was received by Mrs. J. Pearson, Mrs. L. Gorfunkle, Mrs. Isaac Black (of Bootle), Mrs. R. Lipkin and Mrs. A. Fagin, and presented with a beautiful bouquet by the Misses Hilda Pearson and Annie Fagin. The sermon was preached by the Rev. S. Friedeberg (Prince's Road Synagogue) who, speaking from Psalm xix., 41, made an eloquent appeal on behalf of the local hospitals. Sympathy with human sickness and suffering, he remarked, helped them to forget the differences which theology had raised between Jew and Christian; it emphasised one of the many points of agreement between them, and it united all sects in an effort to relieve sufferers. Hospital Sunday was the festival of mercy and an opportunity of winning for themselves the pleasure of doing good. Until a solution of the social problem had been found they could only hope to lessen the sufferings of humanity by a more liberal support of the beneficent institutions of the community among whom they lived. The prayer for the Queen was read, and the collection realised £17.

On Saturday last, the Rev. J. Fürst, of Edinburgh, by the invitation of the Wardens and Committee of the Hope Place Synagogue, preached on the occasion of the Barmitzvah of the second eldest son (Jack) of Mr. and Mrs. L. Harris. He took his text from the Haphtorah of the week: "This month shall be unto you the beginning of months."

A public meeting of the Hebrew Naturalisation Society was held on Sunday last at the Philharmonic House, 1, Falkner Street, Mr. L. Tavriger presiding. The officers elected were as follows: Chairman, Mr. L. Tavriger (re-elected); Vice-Chairman, Mr. R. Lipkin (re-elected); Treasurer, Mr. S. Presberg; Committee, Messrs. S. Fink, G. Bernstein, B. Wolfsohn, J. H. Cohen, L. Ramm, S. Wigonsky, H. N. Stillman and J. Goldstein; Solicitors, Messrs. Clarke and Davies; Hon. Secretary, Mr. M. Morris. Thirty members were enrolled to become naturalised British subjects.

MANCHESTER.

The Manchester Shechita Board has issued its Sixth Annual Report. The functions of the Board are wider and more varied than those of the cognate body in London, for besides registering and supervising the supply of kosher meat and poultry its objects are: To contribute to the support of the Manchester Board of Guardians; to provide temporary synagogal accommodation on the High Festivals for over 2,000 poor coreligionists; to grant assistance from time to time to various Communal Institutions, which occasionally appeal to the Board for aid; to provide respectable funerals for Jews and Jewesses who die in needy and distressed circumstances; also to inter in a becoming manner poor coreligionists who die in local Hospitals, Asylums, Workhouses and Reformatories, and to safeguard generally the interests of the community, and to take cognisance of all matters which concern its welfare and dignity. The Board congratulates itself on the marked improvement which has taken place in Shechita affairs during the last twelve months. In order still further to increase the representative character of the Board, each of the larger Chevras was invited to join the Board. This invitation was accepted by the "Kovner" Chevra and the "Dorshei Zion." During the last twelve months the finances of the Board did not allow it to contribute more than £100 (half the amount usually voted) to the funds of the Board of Guardians, but if the improvement which has shown itself during the latter part of last year is maintained, the Board confidently hopes to increase the sum to £200 for the coming year. The Burial Board has been paid its quota of £75 during the year, this sum being paid in respect of 75 free and partly free funerals. The Competition for improved appliances for casting cattle took place in the early part of the year. Neither the judges nor the Joint Committee could find anything satisfactory enough to award the prize, which was very much regretted, as it was anticipated that the offer of such a valuable prize would be the means of obtaining an instrument which would have given both the Royal Society and the Jewish community entire satisfaction. The numbers of animals and poultry killed in Manchester, Bolton and Birkenhead in 1897, under the authority of the Board, were: Oxen, 2,660; sheep and lambs, 1,856; calves, 496; heads of poultry, 40,828. The income for the year was £1,022.

A well-attended meeting was held on Sunday afternoon last in the Great Synagogue Chambers, under the auspices of the Vaad Hazioni of Manchester, when an address upon the Zionist movement was delivered by Mr. J. de Haas, of London. The chair was occupied by Dr. Finkelstein. In an address of nearly an hour's duration, Mr. de Haas sketched the rise and progress of the Zionist movement, laying special stress upon the Nationalistic aspirations of the Jewish race, which he asserted had never died out. At the next Zionist Congress he said the world would be surprised to learn what a quantity of practical work had already been accomplished. In conclusion, Mr. de Haas strongly urged upon those present to show their sympathy with the cause by joining the Zionist body in Manchester, and as a result of his appeal many of those present handed in their names as members. Votes of thanks to the lecturer and the Chair concluded a successful meeting.

The twelfth concert of the season was given at the Jewish Working Men's Club on Sunday last, organised by Mr. Ben Goldseller, who had been successful in obtaining the services of a talented company of artists. Miss Ybda Morris, Miss Hilda Blanche and Miss Rothband were excellent as reciter, singer and instrumentalists respectively. Messrs. Herbert Gordon, J. B. Melville, M. Kruger and the well-known comedian George Robey materially added to the success of the evening. A vote of thanks was accorded to the organiser and the artists, on the motion of Mr. Levy Davis.

NEWPORT (MON.)

Mr. S. L. Abrahamson, President of the Synagogue, and Vice-President of the local Liberal Association, was adopted last week by that Association as one of the Liberal candidates to stand for the East Ward at the April election as a Guardian of the Poor. He is the first Jew ever nominated to serve the town in any public capacity.

On Sunday evening, Mr. E. M. Manoy read a paper on "Shakespeare"—the practical, pathetic and humorous side—before the members and friends of the Jewish Literary and Social Institute. Mr. E. Jacobs presided. The following ladies and gentlemen took part in the subsequent discussion: Mrs. E. Jacobs, Miss D. Dyte, Rev. S. Fyne, Mr. B. Woolf, Mr. L. Jacobs, Mr. L. S. Abrahamson and Mr. S. Jacobs.

SHEFFIELD.

The last concert of the season of the Jewish Literary and Philharmonic Society was held on Sunday last. The President, Mr. J. Wollman, occupied the chair. The following ladies and gentlemen gave their services: Misses Daisy Cohen, Esther Harris (Lyceum Theatre) and Rose Baum, Messrs. Fred. Knott, P. Williams, Bayles and Louis Baum, and last, but not least, Miss Sara de Groot ("My Friend the Prince" Company), whose recitations, which she gave in her usual charming manner, were received with enthusiasm. The meeting terminated with a vote of thanks to the artists and also to the Chairman.

STOCKTON-ON-TEES.

Mr. Abraham Bloom represented the Stockton Liberals as Delegate at the National Liberal Federation held this week at Leicester. He was also present at the reception given by Sir Israel Hart and Lady Hart in connection with the above Federation.

WREXHAM.

At the half-yearly meeting of the Wrexham Herbew Congregation, Mr. S. Green, the President, gave a favourable report of the financial affairs of the congregation. The Rev. J. Rees delivered an address based on the forthcoming festival. The proceedings terminated with the usual compliment to the Chair.

HOW TO ACCOUNT FOR IT.

There is no making sure about these things. I saw two men skating side by side across a piece of dangerously thin ice—one weighing fourteen stone, the other ten. The heavyweight passed over like a bird, never making a crack on the glassy surface; the light fellow went through the ice with a crash and was drowned. You think it may easily be accounted for, do you? Well, then, go ahead and account for it. The experts who were there—a dozen of them—said they couldn't understand it at all. "Must have been a reason?" Why, man, there always *is* a reason. But what *was* it? When you, gentle and enquiring reader, can account for one in a thousand of the events that happen you will be the wisest man on the footstool. Yes, and for the events that do *not* happen, after everybody has pronounced them inevitable.

Here are people, seemingly in the heyday of health, dropping dead in public places as they might tumble into holes in strange fields on pitch-black nights. "Heart failure," say the doctors and coroners' juries. Stuff! As though any animal could die if the heart did not fail! Heart failures, of course, but *why* did the heart fail? Let them tell us that. But they won't, because they don't know. And here, too, are people who are "given up to die," as the phrase is; given up by the doctors, given up by their friends, given up (willingly enough) by the neighbouring undertaker—but who, nevertheless, get well and outlive half the prophets of evil who made a melancholy ring around the sick-bed years before. How do you account for that? Well sometimes you can't account for it, and then again, sometimes you can.

For example, it was a lot of Mr. Henry Thompson's friends that told his wife they did not think he would be here long. Under favour, it seems to me they might have said something more cheerful or else held their tongues; but, alas! it usually *is* one's friends, and not one's enemies, who do their best to worry and frighten him when he is in hard lines. But they were wrong—and it serves 'em right!—and thus Mr. Thompson tells the little story:—

"In the autumn of 1890," he says in his letter, "my health gave way. I felt low, weak, and languid. Indeed there appeared to be no energy or strength in me. My appetite was very bad, and after eating I had much pain in the chest. I got extremely weak and lost flesh, growing continually thinner and more feeble. Although able to attend my work it was only by effort and difficulty that I kept going. I felt dull, low-spirited, and miserable. *Many of my friends told my wife they did not think I would be here long.*

"For two years I suffered like this, now feeling a little better and then bad as ever—but never seeing a well day. I consulted a doctor and took a great variety of medicines, but got worse worse instead of better. My wife then persuaded me to try a remedy that had previously done her so much good. I allude to Mother's Seigel's Syrup. I consented, and after taking it a short time I felt quite like a new man. I could eat well, and food agreed with me. *When I had consumed two bottles I was cured*, and have since enjoyed good, sound health. My wife and I now recommend Mother Seigel's Syrup to all we meet. You may publish this letter if you wish."—(Signed) Henry Thompson, 41, Haresfinch View, St. Helens, Lancs., December 21st, 1897.

No trouble to account for his getting well. And there are plenty more who get rid of long, lingering illnesses in the same way. Their friends, to be sure, gladly welcome them back to real life again, and as for the mortuary tradesmen—why, let them wait. The world is chock-a-block with mysteries, but some things we can see through. One is this, that whereas the majority of diseases (whether they kill quickly or slowly) are caused by indigestion, and whereas *that* is cured by Mother Seigel's Syrup, people are not obliged to die merely because they are "given up" to do it.

Dramatic and Musical Notes.

Saturday, April 9th, is the date fixed for the production of Mr. David Belasco's American drama "The Heart of Maryland" which will be presented at the Adelphi Theatre by Frohmann's Company.

Mr. Isidore de Lara's works are always in high favour at Monte Carlo and at present his operas have their turn in the repertoire once a week. On the 17th and 19th they gave Mr. De Lara's "Moïna" with Signore Bellincioni, MM. Veiguet, Delmas and Melchissédec, etc., in the caste.

A portrait of the clever young Jewish actress, Miss Sara De Groot, appears in the *Lady's Pictorial*, together with a very flattering reference to her recent successful appearance in her native city of Dublin, as the Princess of Pannonia.

Miss Constance Collier whose performance as the gipsy at the Comedy Theatre has been so favourably criticised, goes shortly to Mr. George Alexander to play the part of Jeanne Marie Baudin in "The Conquerors," due April 14th, whilst to Miss Julia Neilson falls the rôle of Yvonne de Grandpère.

Herr Rosenthal having now recovered from the unfortunate accident to his hand started on a provincial tour last week commencing with Edinburgh. In his repertoire are included several compositions of his own.

Mr. Vert informs us that Herr Rosenthal is reluctantly compelled to postpone his recital, which was fixed for last Wednesday, till next Monday afternoon the 28th inst. The tickets issued for Wednesday are available for the postponed date.

Another name is to be added to the list of Jewish dramatists. An original domestic comedy, by Mr. E. E. Cohen, entitled "The Aristocrat," was to be produced last evening, at the St. George's Hall, Hull.

Mdlle. Eva Cortesi, from Brussels, gave her first concert in London on Friday last at St. James's Hall. The favourable opinion formed of this gifted dramatic soprano, at the recent concert of Mr. Louis H. Hillier, was fully confirmed. She sang admirably, her voice having a very pleasant timbre, and she met with hearty applause.

Mr. and Mrs. Henschel, after a very successful tour in the United States, made their reappearance here on Monday at St. James's Hall. This their first recital this season, proved that they have not lost their hold upon the public, the concert being numerously attended. Their programme was excellently chosen. Mrs. Henschel's charming voice has lost none of its freshness and sweetness, and her vocalisation was delicious. Mr. Henschel did a giant's work, for, in addition to the songs he sang in his well-known admirable style, he also accompanied. Both had an enthusiastic reception and many vociferous recalls.

Professor Dr. Joachim and his Quartette favoured the members of the German Athenæum and ladies with a delightful entertainment on Saturday evening. The club was crowded and could not but be most enthusiastic.

From St. Petersburg come the tidings that Dr. Lœwe's German operatic season continues its highly successful career. The performance of Wagner's "Die Meistersinger", has proved one of the finest performances of the company. Mdlle. Olitzka sang the part of Magdalena, and the St. Petersburg newspapers are lavish in their praise of this talented contralto.

The Beni Israel in India.

The following is an extract from a private letter written by a European Jew resident in India :—

On Sunday called on us. They are Beni Israel, and called after inquiries through the Munshi as I wrote you. They are both doctors. They both talked English beautifully. I conversed a long time with them about the Beni Israel. There are about 40 families and 300 souls in the City of , but they are nearly all recent immigrants, as they belong farther south and speak Marathi. They are undistinguishable, except by each other, from natives. They have no synagogue, only a prayer-room. They have a President and a Chazan, whom they pay well for India, and he reads service in Hebrew. Sometimes gives a sermon in Marathi. Apparently, they have no further organisation, except mass meetings of heads of families. They support their half-dozen very poor families. None are traders; a very few are in professions, the rest are chiefly artisans, carpenters, oil pressers, &c ; none are cultivators; some are clerks. They make good soldiers, but now complain that owing to new caste-company arrangements they cannot get promotion as they used to. They rest on Saturday and keep up about 50 per cent. of the principal Jewish customs. They claim to have been shipwrecked near Bombay 1,800 years ago, and lived precariously by assimilating outwardly to Hindus. Many have taken Marathi names. To me they do not seem to have much that is Jewish about them, except the names of most of them, the Sabbath observance, some Hebrew (of modern introduction, I think), and a few Jewish customs. sent me a pamphlet by the Master of the Anglo-Jewish School at Bombay which tries to make the most of the scanty facts and traditions of their past.

West London Hebrew Loyal United Brethren.—This society which was founded in 1894, held its annual general meeting last Sunday, at the "Newcastle-on-Tyne," Lexington Street. The finances being in a sound condition, the Committee were enabled to declare a distribution of £2 9s. per member. The membership has almost doubled itself during the past year. Mr. J. Victor was re-elected President, for the fourth time in succession; Mr. A. Schneider, Vice-President; Mr. M. Naselski, Treasurer; Mr. B. Brown, of 48, Burton Crescent, was re-elected Secretary, and a vote of thanks and confidence was unanimously accorded to him. A vote of thanks was also passed to the Hon. Officers.

Mr. JOSEPH BENJAMIN is contributing articles to *The Holloway and Hornsey Press*, on "Canonbury Tower: Past and Present."

THE Randolph Musical and Dramatic Society held their inaugural dance at the Trocadero on Saturday evening, There were nearly 250 present, and the dance was a success.

SOUTH HACKNEY JEWISH SOCIAL AND LITERARY SOCIETY.—The first Conversazione of the season was given last Sunday, and was an unqualified success. Over a hundred members were present. The principal feature of the evening was the animated pictures, three series of which were given in the course of the evening. An aletioscopic exhibition was given under the direction of Mr. A. V. Salomon, and a microscopic exhibition was provided by Messrs. Sol. Heiser (Hon. Secretary) and S. Isaacs. In the intervals, songs were given by Miss Louise Zeitlin, Miss R. Bernstein, Mr. Henry Claff (Savoy Theatre), and recitations by Mr. L. B. Azulay. Mrs. S. Heiser kindly directed the refreshment arrangements, which were most successfully carried out.

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Jewish Labour News.

[FROM A CORRESPONDENT.]

A combined meeting of members of the Independent and International Unions was held on Sunday evening last, at the Labour Hall, 167, Cannon Street Road. Mr. P. Levine, of the Independent Union, occupied the chair, and Mr. Hirschowitz, of the International Union, acted as Vice-Chairman. The report of the Arbitration Committee was read and discussed. No result was arrived at, and the matter was left over until next Sunday, when another meeting is to be held at which the necessary formalities required by the Registrar-General will be gone through.

Endeavours are being made to organise the Jewish tailors living in the West End. With that purpose in view, a meeting, convened by the West End District of the Amalgamated Society of Tailors, was held on Saturday evening last, at the Schoolrooms, Dufours Place, Broad Street, W. The chair was occupied by Mr. M. Shayer, and the speakers were Mr. J. A. Dyche and Mr. McLeod, the Secretary of the Amalgamated Society of Tailors. The attendance was not very good, but those present expressed their willingness to join a branch of the Amalgamated Society of Tailors.

The split amongst the Mantle Makers is now being investigated by an Arbitration Committee. Several minor points have already been decided upon, and the hope is expressed that an amicable settlement will be come to.

Order "Achei Berith."—Steps were taken, at a meeting on Saturday, to establish a new Lodge, entitled the "Dr. Adler" (No. 8), and a Provisional Committee was appointed, with Bro. H. Bernstein as Chairman, and Bro. L. Molem, Hon. Secretary. The "Lord Rothschild" Lodge has been duly constituted as a Branch of the Order.

Order of Ancient Maccabæans.—A meeting was held on Saturday evening last for the purpose of considering the report of the delegates to the recent Zionist Conference. The chair was taken by Bro. D. Harris, and Bro. L. Karlstein was the Vice-Chairman. Messrs. H. Harris, S. Cohen, L. Levinson and E. Ish-Kishor, the Secretary, having given their report, a resolution was passed congratulating the Headquarters of the Chovevi Zion Association upon the success of the Conference, and requesting them to proceed with the work of colonisation.

Princelet Street Synagogue.—The Rev. the Chief Rabbi preached at this synagogue to a crowded congregation on Saturday morning last. Referring to the sanctity of work, the rev. gentleman impressed upon his hearers the necessity of apprenticing their children to trades which were not overcrowded. The Industrial Committee of the Jewish Board of Guardians was always ready to give advice upon these matters. Dr. Adler then drew the attention of the congregation to the Sabbath Observance question, and he appealed to them that both masters and men should assist towards bringing about a better observance of the Holy Day. In conclusion, the Chief Rabbi addressed Albert Kaliski, son of Mr. I. Kaliski, Secretary of the Synagogue, who was Barmitzvah that day.

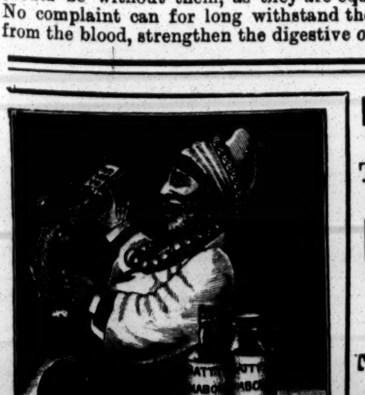
"Daughters of Israel" Benefit Society.—The annual general meeting of this Society was held on Sunday evening last, Mr. M. Hart in the chair, and Mr. E. Hymans in the vice-chair. The balance-sheet showed an income of £107 and expenses amounting to £106. The number of adult members was 81, and of juveniles 38. The funds amounted to £4 2s. 2d. The election of Officers and Committee resulted as follows:—President, Mr. M. Hart; Vice-President, Mr. E. Hymans; Auditors, Messrs. I. Toff, D. Brandon, P. Michaels; Committee, Messrs. M. Levison, I. Sternheim, E. Levy, D. Levy, S. Moss, L. Goldman, P. Berlyn and M. De Cromme. Ladies' Committee: Mesdames D. Levy, S. Lesser, I. Palache, R. Appleboom, J. Marks, F. Tittlebaum, S. Brandon, C. Berlyn, M. Levison, S. Harris, E. Harris, H. Hymans.

The London Hebrew Tontine Benefit Society.—The tenth anniversary of this Society was celebrated on Sunday by a Supper, Concert and Ball. Presentations were made to Mr. B. Ritter, the President since the establishment of the Society, and to Mr. A. Gottlieb, the Treasurer for the past six years. In the course of the evening Mr. I. Solomon said that with a membership of 871, their income was £3,000. In sick pay they had disbursed £310; in relieving members in distress £120, and they would share out at the next division £1,900. Their Reserve Fund amounted to £1,450. The Committee intended to establish a branch of the Society of which those unable to pay the higher contribution and willing to forego the usual division could become members by paying 4d. per week.

THE CITY OF LONDON JEWISH TAILORS' BENEFIT SOCIETY.—A Smoking Concert in aid of the Benevolent Fund in connection with this Society took place on Monday evening last at Bonn's Hotel, Great Prescot Street. Mr. Stuart M. Samuel, J.P., presided. The following ladies and gentlemen contributed to the excellent entertainment which was under the direction of Mr. S. Heiser, the Hon. Secretary: The Misses Marion Van Flymen, Hester Valentine, Louise Zeitlin, Rosetta Magnus, Helena Heiser and Little Hilda, and Messrs. Charles Williams, M. Adams, Arthur Tyherdo, Arthur Smiley, Fred Thorne, Louis Kaufman, H. Claff, Ross Ferguson, J. Simons, Julius Boss, J. de Winter and Coford Bros. During the interval, the Secretary announced that £65 had been received in aid of the fund. A vote of thanks was passed to Mr. Stuart M. Samuel on the proposition of Mr. M. Marks, the President of the Society.

NETHERLANDS CLUB, BELL Lane.—The annual Children's Parties took place on Monday and Tuesday last, over 1,400 children being entertained.

IMPORTANT DISCOVERIES OF GOLD are no doubt of great value to society, especially at a time like the present, when the money market is so tight and poverty so distressing. Still, however, there are some things in this world far more precious than gold, in spite of the immense influence it wields over mankind. Health, for instance, cannot be purchased for money, but it may be preserved and secured by the use of Holloways Pill's. No family should be without them, as they are equally good in their effects for either old or young. No complaint can for long withstand their healing power. They drive out all impurities from the blood, strengthen the digestive organs, and cleanse the stomach.—[ADVT].



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PRIZES AND CERTIFICATES.

CHESTER.—Esther Eker, daughter of the Rev. Moses Eker, was presented with a prize and certificate by the Mayoress of Birkenhead for an essay on "Kindness to Animals."

GREAT EALING SCHOOL.—The Senior Evelina Scholarship given on the award of the Cambridge University Syndicate to the candidate of the Ealing Centre who has passed best in the University Local Examination, has been gained by Jack M. Myers, pupil of the Rev. John Chapman, of Great Ealing School. The same candidate, who is only fifteen years of age, has already passed the Senior Oxford Local Examination.

SOUTHAMPTON.—At a recent public competition in connection with the Southampton School of Art held at the Philharmonic Hall, prizes were offered for the best original design for a wall paper suitable for pictures. Several designs were exhibited, and the second prize was awarded to Miss Gertie Nerwich. The Chairman, in awarding the prize, complimented the winners, and in a further remark said it was a very close thing between the winners of the first and second prize.

TREDEGAR.—Miss Miriam Samuel, Bridge Street, Tredegar, has passed with honours the Junior Harmony Examination in connection with the Associated Board of the Royal Academy and Royal College of Music, held at Cardiff on the 16th ult. She is a pupil of Miss Herbert, Tredegar.

At the annual "Eisteddfod" held under the auspices of the Highbury Quadrant Literary Association, the adjudicators awarded the prize of half-a-guinea, for the best rendering of the pianoforte solo, out of sixteen competitors, to Miss Estelle Bernal Pendry pupil of Miss Florence Webb, R.A.M.

AT the recent examination for the Queen's Scholarship Miss Elka Alvarez, of 6, Morgan Street, Tredegar Square, Bow, gained a first class.

THE CASH VALUE OF A WORKING MAN.

INTERESTING CASE.

A WORKING-MAN in good health and in regular employment is a capitalist. His health is his capital, for while his strength is maintained he should as an artisan earn about 4 per cent. interest on £2,000 every year. Departing strength means his stock depreciating in value. Instead of weekly dividends being received, there are losses in the shape of doctors' bills. Mr. Howell, 64, Norfolk-street, Skerton (says the *Lancaster Guardian*), is a little over thirty, strongly built, of average height, with broad shoulders, as if accustomed to hard work. He told a highly interesting story. Up to three years ago he was employed at the Lancaster Waggon Works as a "holder-up" for the strikers in the smiths' department of that busy firm, and as such was a member of the Boilermakers' Society.

"And what caused you to have to give up that employment?" queried the scribe, knowing that Mr. Howell was now employed

IN LORD ASHTON'S LINOLEUM FACTORY.

"That's what I'm going to tell you," was the answer. "In February, 1895, I was suddenly taken ill at the Waggon Works. I managed to get home at dinner time, but could not stir out again. I did not know what was the matter and sent for the doctor. He told me that I had got rheumatic fever. I was attended medically for a month, but felt that I was getting weaker with living on milk and soda-water, and thought I would like to go to the Lancaster Infirmary. My doctors agreed that I had best go there. For four months I was in the Infirmary, and was then sent to the Devonshire Hospital, Buxton. I came back and thought to try lighter work until I regained my strength. The pain, however, got a lot worse, and ultimately confined me to the house. I could not walk at all. My limbs, were painted with a lotion and enclosed in wadding, but this brought very little relief, the pain having become acute. I was taken to the Infirmary again, to await a vacancy in the Buxton Hospital, whither I went for the second time on September 23rd, 1896. I was put under the baths treatment again, and was discharged on October 14th, 1896. They gave me a card to describe my condition when I had been at home a little while, and I was sorry to have to write 'not cured.' I tried my best to follow my employment, but it was a case of 'one day on and two off,' until I began to despair. I thought I was never going to get better, but one day my mother read a paragraph from a Lancaster paper about a cure by Dr. Williams' Pink Pills for Pale People, and she urged me to try them. The first box did not make any difference with me, but I tried another; I then felt an improvement. I took in all six boxes of the pills, by which time the pain had departed. Another box was taken as a 'finishing touch,' but I already felt a new man. This was over fifteen months ago. I have not felt any pain since, and thus, having got through nearly two winters, I consider my cure a permanent one. I used to suffer terribly on change of the weather. In Skerton my case is well known, and I have recommended the pills to many who have been greatly benefited by them. Dr. Williams' Pink Pills have done for me what everything else failed to do. I weigh 12st. 8lbs. During my illness I had been reduced to 8st. 9lbs.!"

The interview thoroughly satisfied himself that these statements were perfectly genuine and free from exaggeration. Dr. Williams' Pink Pills are not like other medicine, and their effects are permanent, curing paralysis, locomotor ataxy, rheumatism, influenza, anæmia, scrofula, chronic erysipelas, neuralgia, St. Vitus' dance, and nervous headache. They are obtainable of all chemists, and from Dr. Williams' Medicine Company, 46, Holborn-viaduct, London, at 2s. 9d. a box, or six for 13s. 9d., but are genuine only with *full name*, Dr. Williams' Pink Pills for Pale People. For persons in need of a tonic—prompt, unmistakable in benefit given, and perfectly safe—nothing better can be found.—[ADVT].

MISS FLORINA MANHEIM'S CELEBRATED LADIES' ORCHESTRA (Gold Medal) now open for concerts, weddings, At Homes, balls, garden parties, bazaars, exhibitions, etc., at moderate terms. The Orchestra contains vocalists and soloists of all instruments; picturesque costumes. Address 6, Grafton-place, Euston-square, N.W.

WASHING WANTED.—Ladies wishing to have their linen washed by the old-fashioned process WITHOUT CHEMICALS or machinery would do well to send to Mrs. Gould, Stapleton House Laundry, Bollo-bridge-road, Acton. Silks and fine linen especially attended to; terms moderate; all linen insured against fire; send for price list.

CIRCUMCISIONS.
REV. A. TERTIS, SPECIALIST,
"LIONEL HOUSE,"
189, AMHURST RD., HACKNEY DOWNS, N.E.
Office.—11, PRINCELET STREET, SPITALFIELDS.
Early notice respectfully requested.

SOUTHEND-ON-SEA.
ROSE VILLA,
SOUTHCHURCH ROAD.
Strictly Kosher Boarding House.
Board and Residence. Terms moderate. Two minutes walk from both Railway Stations. Proprietors, Mr. and Mrs. S. SHMITH. Visitors received during Passover Holidays.

SITUATIONS WANTED.

A LADY would give assistance in cooking and light duties in a house for a comfortable home. Highest references. Address, 1,493, Jewish Chronicle office, 2 Finsbury-square, E.C.

YOUNG LADY requires SITUATION as USEFUL HELP; fond of children; age 20. Address 1,414, Jewish Chronicle office, 2, Finsbury-square, E.C.

כשר של פסח

THE WELL-KNOWN OLD ESTABLISHED

ORIGINAL KOSHER WINE CO.,

HEAD OFFICE:
72, High Street, Whitechapel,
and Osborn Street,
AND AT
34, Broad Street,
Golden Square, W.
AND
172, COMMERCIAL ROAD, E.

Beg to inform their numerous customers in town and country that they have a large new and old STOCK OF PASSOVER WINES, BRANDIES & LIQUERS. Cheaper and better than elsewhere. Special allowance for quantities. The first hand for dealers. Wines from 6/- per doz. Country Customers must send in their orders early to avoid inconvenience. Price List free on application. We supply all the year Wines, Beer and Spirits to private parties to any part of London. Carriage free.

יין נפן ויין שרף כשר על פסח

Permission of the Ecclesiastical Authorities

JACOB DICKSON

(Hebrew Bookseller), begs to inform the Jewish puplic that he has now on hand a large selection of Kosher Hungarian Wines, Clarets, Spirits, Liqueurs, and Brandies for the coming Passover which he can supply at the lowest prices.

The certificates as to כשרות have been sent from the great Orthodox Rabbonim רבנים at the place of production which he trusts will be a sufficient guarantee to the Jewish community.

5, SANDY'S ROW, BISHOPSGATE,
LONDON, E.C.
Price List on Application.

Established 1829.

KOSHER LEMONADE על פסח

H. HYAMS

(Late D. Hamis).

59, WHITECHAPEL ROAD, E.,

IS NOW MANUFACTURING KOSHER LEMONADE and GINGER BEER for Passover at 1/2 per doz. Also SYPHON SODAS at 4/- per doz. The only Manufacturer of Mineral Waters in the East End. Kindly Order Early to prevent delay

MRS. M. BLOCK, 4, ARCHER STREET, NOTTING HILL, begs to inform her customers that she is prepared to supply Passover Cakes, Confectionery, Grocery, Wines, כשר Cheese, etc., all of the best quality at moderate prices, and hopes to be favoured with orders.

WHOLESALE and Retail Wine and Spirit Merchant. SAMUEL N. LIPMAN, of 70, Great Prescot Street, Minories, London, E.C., begs to inform his friends that he has opened the above as a Wholesale and Retail Wine and Spirit business where he will always have in stock a large assortment of Wines, Spirits and Liqueurs, etc. He has also had consigned to him a vast stock of Wines, Spirits and Liqueurs for Passover from Hungary, Germany and Palestine all bearing the "Hachsher" of the Chief Rabbis of above places, also of the Beth Din of London. Price list on application. All the above are under the supervision of my father, the Rev. N. Lipman, who takes this opportunity of informing his friends that he has removed to the above address. Please note: 70, Great Prescot-street, Minories.

B. LANGNER,

132, CAMDEN ROAD, N.W.,

Begs to inform the Jewish residents of HOLLOWAY, HORNSEY, FINSBURY PARK, and HARRINGAY districts, that he has

TAKEN THE ABOVE SPECIAL PREMISES for the Supply of

MOTZAS AND GROCERY

For the ensuing Passover Holidays.

All Orders Delivered Free in the above Districts. Send for List at once.

West End Orders will be received by

SERJEANT & Co.,
120, SHAFTESBURY AVENUE, W.

SAMUEL LEVI (late H. Wolfe) Agent for Berlin, Leeds and Manchester best Motzas; also all kinds of the very best London confectionery and groceries. All Country orders will receive my best attention. If you wish to be pleased with your orders I advise you to send your instructions early to the address: SAMUEL LEVI, 64, Cheetham Hill Road, Manchester.

כשר על פסח

IMITATED BY MANY. EQUALLED BY NONE.

JOSEPH'S Celebrated CORDIALS.

ESTABLISHED 1780.

Patronised by the House of Rothschild, and Elite of the Jewish Community.

A. JOSEPH,

Supplies Rum, Brandy, Shrub, Cordials, Shlivovitz, German and Russian Spirits, Kosher Wines from Jerusalem, Rhine, and Hungary, selected from the finest Vintage, and all accompanied with letters from the Rabbiners.

Of the same Superior Quality, for which they have stood unrivalled for the last century, and all bottles bear his Registered Label and Signature.

All Goods manufactured upon the Premises under strict supervision.

In ordering from Grocers, Motza Bakers, &c., mark your order sheet—"JOSEPH'S Celebrated CORDIALS."

Discount 5 per cent. for remittance, with order. All Goods Carriage Paid in town.

Price List forwarded on Application.

NOTE THE ADDRESS:—

5a, STONEY LANE, HOUNDSDITCH,

FIRST AND FOREMOST.

כשר BUTTER FOR PASSOVER. כשר

By Permission of the Beth Din.

The CHILDREN of the late LEWIS ROSENGARD beg to inform the Jewish Public that they can supply their

WELL KNOWN KOSHER BUTTER

FOR PASSOVER. WHOLESALE AND RETAIL.

All Orders to be Addressed to **SAKS & Co.,**
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By Permission of the Ecclesiastical Authorities.

L. A. BRITTON AND SONS,

OIL AND PROVISION MERCHANTS,

Will Supply every Requisite for the Ensuing PASSOVER of the Finest Quality only.

N.B.—WE HAVE JUST RECEIVED A LARGE CONSIGNMENT OF **SPANISH OLIVES** (The FINEST that has been imported this Season), In Kegs containing about ½-Gallon, which we can OFFER AT THE VERY LOW PRICE OF

3/- PER KEG.

Patronise the oldest established and up-to-date

PURVEYORS of EVERY NECESSITY for the TABLE.

The BEST QUALITY only at POPULAR PRICES.

PLEASE NOTE OUR ONLY ADDRESS:
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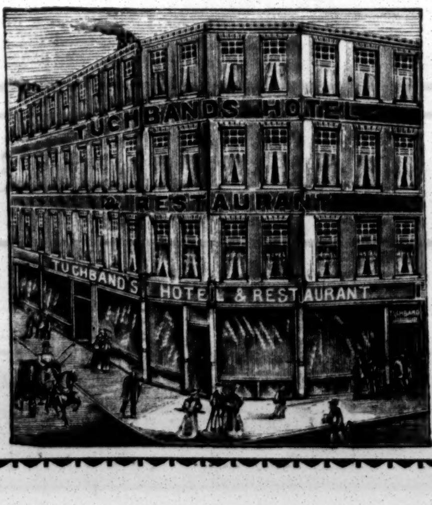
— HOTEL —

כשר AND RESTAURANT, כשר

140, HOUNDSDITCH, LONDON, E.C.

(Near Liverpool Street and Broad Street Railway Stations).



Fitted up in the Latest and most Improved Style.

MODERATE TARIFF.

Breakfasts, Dinners,
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PREVIOUS TO PASSOVER PREPARATIONS.

Practical and Provident People Purchase and Peruse a Proved Publication, and Procure a Participation in Pleasurable Provisions and Precise Particulars for their Preparation, thereby Producing Plenty of Passover Plats Pleasing to Palates.

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By May Henry & Edith B. Cohen.

Price (bound) 1/6. of all booksellers, by mentioning the name of the publishers, Wertheimer, Lea & Co., 1½ Circus-place, London Wall, E.C.

PASSOVER.

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J. PURCHAS & CO.,

GROCERS, WINE AND SPIRIT MERCHANTS,
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Are now selling at their Special Passover Compartment their well-known Groceries at usual prices. No advance. Also

JOSEPH BONN'S

Motzas, Motza Meal, Passover Confectionery, Kosher Rum 5 O.P., Shrub, Claret and Cordials,

E. BARNETT & Co's

Smoked and Salt Beef, Tongues, Worsht and German Sausage.

Dutch and English Cucumbers, Olives and Smoked Salmon.

ALL UNDER STRICT SUPERVISION
of I. Lipman, Confectioner.

Country orders promptly attended to.
Goods Delivered in London Free.
PRICE LIST OF APPLICATION.

Notice only Address:
199, BELSIZE ROAD, KILBURN.

S. Assenheim's Stores.

GENERAL PURVEYORS FOR PASSOVER.

The Best of Everything.

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To Sufferers from Diabetes, Acute Indigestion, and all Wasting Diseases.

GUNTHER'S ALEURONAT BREAD,
BISCUITS, EXTRACT, FLOUR, &c.,

are always prescribed by the most eminent Specialists on the Continent as the only nutritive and palatable foods. Further particulars from the sole agent, Isidore Friedlander, 9, Westbourne Gardens, Bayswater, W.

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H. & E. SILVER,

Who for many years were connected with their late brother, M. SILVER, of 117, Gower Street, continue business as

PASTRY COOKS AND CONFECTIONERS

AT 10a, STONEY LANE,
MIDDLESEX STREET, ALDGATE.

WEDDING BREAKFASTS, DINNERS &c., catered for.

ICES AND JELLIES
Sent out on the shortest notice.
Orders by Post PROMPTLY Executed.
Satisfaction Guaranteed.

כשר של פסח

NOTICE TO THE JEWISH COMMUNITY.

Beware of Lemonade made of Vinegar or Acid when you can get

LEMONADE MANUFACTURED FROM PURE LEMONS
BY
A. LEVENBERG,
20, Commercial Road, E.
(Opposite Gardiners'),
Also at 50, Gt. Garden Street, E.
Orders and inspection are cordially invited.
Delivered Free.

BY PERMISSION OF THE ECCLESIASTICAL AUTHORITIES.

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WELFORD & SONS, LIMITED.

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THE MEDICAL ANNUAL says:

"Messrs. WELFORD AND SONS have long made a speciality of supplying Fresh Milk for Infants and Invalids. The precautions taken by them to prevent the milk from be contaminated, and to ensure that it is only taken from cows in good health are of the most elaborate character.

"The farms are placed under rigid medical supervision, and the cows are visited three times weekly by a veterinary surgeon. They make careful arrangements that the milk shall be supplied fresh.

"The Company are also manufacturers of Koumiss and Humanized Milk, and there can be no question as to the reliability and purity of the products which they supply, either for general use, or to meet the special requirements for infants and invalids."

BRANCH DAIRIES IN ALL PARTS OF THE METROPOLIS

— ESTABLISHED 1845 —

MILK FOR PASSOVER

Will be supplied from our own Farms

At Harlesden and Willesden,

WITHIN SHORT DISTANCE OF

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The Arrangements are under

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The Whole of the Farms and Dairies under complete Medical, Veterinary and Sanitary supervision and referring to our system, the *Lancet* says: IT IS DIFFICULT TO IMAGINE WHAT MORE COULD BE DONE.

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הגדה גנזי כנסת ישראל.

HAGADAH FOR PASSOVER.

SERVICE FOR

The First two nights of Passover,

The Commentaries of the Dubner Maggid is Translated by the Rev. B. SPIERS, Dayan. Second Edition carefully revised and containing many additional commentaries by the late Dr. N. M. Adler, by the Very Rev. Dr. H. Adler, Chief Rabbi, by the late Dayan, Rev. Jacob Reinovitz, and by the Rev. B. Spiers and the Rev. Susman Cohen. Published by JACOB DICKSON, Bookseller, 5, SANDY'S ROW, LONDON. Price 1/- and 2/6. Postage 3d. extra.

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Est. 1877. **G. EPSTEIN,** Est. 1877

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WINE AND SPIRIT MERCHANT,
68, CHEETHAM HILL ROAD, MANCHESTER.

BEGS to call attention to his well-known כשר WINES, that there has been no expense spared in making his Wines the finest in the market, as a new and improved plant has been produced at a considerable expense, which has enabled him to produce a Wine of unsurpassed quality. He has also a well-assorted stock of all kinds of Spirits, Rum, Slivovitz (Plum Brandy), Brandies; Liqueurs, as Kummel, Ingber, Citron and Pomeranzen; also various sorts of Clarets, Muscats, Tokayers, Rishon-le-Zion Wines and **CHAMPAGNE**, all of the finest qualities and carefully prepared for פסח. Country Orders receive prompt attention. CARRIAGE FREE. No charge for bottles and packages. Special low terms for the trade. Samples and Price Lists sent on application, post free. Wine and Spirits supplied all the year round. Carriage Free. Please note above address.

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J. COHEN & CO.,
WINE AND SPIRIT MERCHANTS,

Beg to inform the Jewish public that they have a large selection of Kosher Raisin Wines, Hungarian and Palestine Wines, Spirits, Slivovitz (Plum Brandy) and all kinds of Foreign Liquers and special Spirits and Brandies from Palestine בהכשר ראבד הרהג ר״ שמואל סלאנט נ״י בעה״ק ירושלים ת״ו and carefully prepared for Passover, which they will supply at the lowest prices All country orders promptly attended to. Special terms to the trade. Please note the address:

J. COHEN & Co., 54, CHEETHAM HILL ROAD, MANCHESTER.

ALDGATE DISTILLERY.

GOULSTON STREET, ALDGATE.
(Near Aldgate East Station).
PASSOVER, 5658.

RUM

As out of bond; High strength. A large part of our Establishment being entirely and separately kept for the Kosher Department, under the superintendence of LOUIS SPEARS, who has been Shomer at this Establishment for the past 12 years.

LIST OF PRICES:

Rum	2/2 pint	17/- gallon.
Rum and Shrub	2/- „	16/- „
Shrub	1/4 „	10/8 „
Brandy... ...	3/- „	24/- „

Muscatel from 1/- 1/6 to 2/6 per bottle.
All other Cordials kept in stock.

INTERESTING FACTS.

By Purchasing your GROCERY for PASSOVER at

JOSHUA LEVY'S

Grocery Store,

31 & 33, MIDDLESEX STREET, ALDGATE,

You can obtain **MOTZAS at 4d. per pound,** also Smoked Beef, Worsht, Cakes, Olives, and Cucumbers, at LOWEST PRICES.

Price List on Application. All Goods Delivered FREE in London.

Please Note our only Address:

31 & 33, Middlesex Street, Aldgate.

GROCERY FOR PASSOVER

PURITY GUARANTEED.

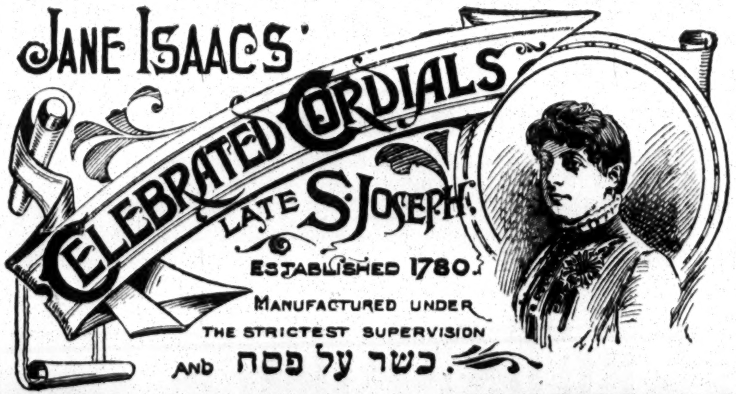
SPECIAL (ESTABLISHED OVER 50 YEARS) **DEPARTMENT.**

HAWKINS AND SON,

17, 18, 19, Whitechapel.

CONTRACTORS FOR THE PASSOVER RELIEF FUND.

35, DUKE STREET, ALDGATE, E.C.



RUM, SHRUB, CORDIALS, WINES, ETC., OF THE FINEST QUALITY.

JANE ISAACS' Celebrated CORDIALS.
(LATE S. JOSEPH)
(ESTABLISHED 1780)
NONE GENUINE UNLESS LABEL BEARS THIS SIGNATURE AND ADDRESS.
Sarah Hyman
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ALDGATE, E.C.

THE JEWISH PUBLIC
Are reminded that
ALL ARTICLES
ARE GENUINE,
And have affixed to them the annexed
REGISTERED LABEL
PRINTED IN BLUE.
COUNTRY ORDERS PUNCTUALLY ATTENDED TO.
Registered No. 158,021.

ESTABLISHED 1716.

Carriage Free.	Carriage Free.
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Carriage Free.	Carriage Free.

Price List of New Cases:—

18lb. cases to	20lb.	...	1/3.
25lb. „	30lb.	...	1/6.
35lb. „	40lb.	...	2/-.
45lb. „	50lb.	...	2/6.
50lb. „	60lb.	...	3/-.

including Carriage Free to all parts of London Boxes not returnable.

Patronised by the late Sir Moses Montefiore.

MESSRS. ABRAHAMS & JACOBS, Passover Cake Manufacturers, 1, Alie-place, Great Alie-street, Goodman's Fields, (late of 113, Gravel-lane, Hounsditch).

Messrs. A. and J., call the attention of the public to the following prices of their Passover Cakes, which have been noted for their superiority, and also for the punctuality with which they are served.

Very best Passover Cakes ...	4d. per lb.
Meal	4½d. „
Tea Motzas ... „ ...	5d. „

An allowance will be made for large contracts and congregations.

Noted for the best Rum, Shrub and Kosher Wines. Grocery of the best quality at trade prices.

Customers' own boxes packed free of charge.

Please send all orders as early as possible to prevent disappointment.

Note the Address.—1, Alie-place, Great Alie-street, Goodman's-fields, E. (late of 113, Gravel-lane, Houndsditch).

כלמן פיג

The Oldest Establishment in England.

COLEMAN SOLOMON

PASSOVER CAKE BAKER,

NOTICE.—Street re-named and re-numbered 17, WILKES STREET, SPITALFIELDS (late 18, Wood-street, Spitalfields),

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Best Motzas	4d. per lb.
Best Meal	4½d. „

Fancy Cakes of all descriptions.

N.B.—To prevent disappointment, please send all orders direct and as early as possible

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PASSOVER, 5658.

RUM

of exceptionally delicate flavour and high strength.

A Separate Compartment is Exclusively Reserved for the Sale of כשר Goods.

New Bottles and New Measures only used

	Pint.	Gall.
כשר RUM - - - -	2/2	17/-
„ RUM & SHRUB -	2/-	16/-
„ SHRUB - - -	1/4	10/8
„ BRANDY - - -	3/-	24/-
„ GINGER BRANDY -	2/-	16/-
	Pint.	Bottle
„ MUSKAT WINE -	1/-	1/6

All other כשר Cordials kept in Stock.

WEBB'S,
111 & 112, HIGH STREET, WHITECHAPEL

HAMBURG. HAMBURG

BEST GERMAN MOTZAS

בהכשר נמור

In 11 lb. packets at 33/- per cwt. Carriag paid to all parts.

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THE MISSES ANSELL.
"JAMAICA HOUSE."
21, TORRINGTON SQ., W.C.
BOARD & RESIDENCE,
With every Home Comfort, Liberal Table
Baths, hot and cold.

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MAIDA VALE.
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SUPERIOR BOARD and RESIDENCE
Liberal Table.
Moderate charges.
Omnibus passes.

WARRINGTON HOUSE.
2, WARRINGTON CRESCENT,
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BOARD and RESIDENCE with every home comfort; spacious sitting-rooms and bed-rooms; good cuisine. Terms moderate.—Address: PROPRIETRESS.
Large bedrooms vacant on the first floor.

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"HARDINGSTONE,"
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This well known high class and beautifully appointed boarding establishment is noted for its refinement, comfort, convenience and excellent cuisine; within easy access of the theatres, &c.; sanitation perfect; inclusive terms.

Address - Mrs. J. Hart.

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MONTEFIORE HOTEL,
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COMMERCIAL HOTEL.

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COMMERCIAL ROOM.
Excellent Cuisine.
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LIONEL MANSION,
ORIENTAL PLACE.
HIGH-CLASS
JEWISH BOARDING ESTABLISHMENT.

Spacious dining, drawing and smoke rooms. Electric light and all modern improvements for comfort of visitors. Conducted by the MISSES HARRIS. Tariff on Application.
Early applications for Passover politely requested.

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"Homelands," 2 & 3, Bedford Place.

JEWISH BOARDING HOUSE near West Pier and Lawns; large dining, drawing and lofty bed-rooms; bath (hot and cold); sanitary arrangements perfect; home comforts, liberal table; cuisine under the personal supervision of Mr. Jacobs. Early applications for Passover will oblige.—
Mr. & Mrs. JACOBS.

BRIGHTON.
MISS KATE LYONS
"GLENLEON,"
132, King's Road,
(Formerly the Continental Hotel).
Facing West Pier, with 2 handsome Verandahs. The only Jewish Boarding House on the front. Excellent cuisine and every comfort. Inclusive moderate terms.

Patronised by the Chief Rabbi and Mrs. Adler.
"STRATHCLYDE,"
51, WARRIOR SQUARE,
St. Leonards-on-Sea.
Well known as the RIVIERA OF ENGLAND.

Free from Fogs. South Aspect. Thoroughly sheltered from North and East Winds.
"This Town is proved by official statistics to be prominent among the healthiest in England."

This HIGH-CLASS JEWISH BOARDING HOUSE has been established to meet a want long needed, as it is many years since a Boarding House of any pretensions has existed in Hastings or St. Leonard's. It is situated in the best position, being close to the Railway Station (Warrior Square), with a splendid Sea view. The House has been elegantly furnished throughout, and consists of
HANDSOME DINING, DRAWING, MUSIC AND SMOKING ROOMS, COMMODIOUS BEDROOMS, BATH ROOM, &c. CYCLE ACCOMMODATION.
The Cuisine is unsurpassed, and visitors' requirements are specially studied.
PERFECT SANITATION, certified by the Borough Engineer.
For Terms, &c., address Mrs. ABRAHAMS, "Strathclyde," 51, Warrior-square, St. Leonard's-on-Sea. Early Applications for the ensuing Passover will oblige.

WARRINGTON MANSIONS,
WARRINGTON CRESCENT, MAIDA VALE, LONDON.
RESIDENTIAL HOTEL.

The Largest, most Modern and Favourite establishment in England. | **Magnificent situation, every Luxury and Comfort. Moderate charges.**

Entirely Redecorated.
VERY ELEGANT RECEPTION ROOMS.
Luxurious SMOKING and BILLIARD ROOMS. MUSIC and DANCING ROOM.
BEDROOMS on every floor. Several BATH ROOMS.
This ESTABLISHMENT is unrivalled for Homelike Comforts and Cheerful Surroundings.
The TABLE is liberally supplied with everything of the BEST QUALITY that can be purchased, and the Cuisine unsurpassed.
The MANSIONS are most conveniently situated for the City, Theatres, Shopping, Post and Telegraph Offices.
Gardens. Tennis. Cinderellas. Visitors' At Homes, &c.
TARIFF ON APPLICATION. | *Proprietress:* MRS. SAUNDERS.

"ERLESMERE,"
109, SUTHERLAND AVENUE.
MAIDA VALE.

The above conveniently situated and handsomely furnished Boarding House has just been entirely redecorated. The establishment is unrivalled as a comfortable and cheerful home. Large and lofty bedrooms. Perfect cuisine and liberal table. A cosy smoking-room has just been built.

For terms, which are moderate, apply to—
Mrs. LEAH GREEN.

"ORIENT HOUSE,"
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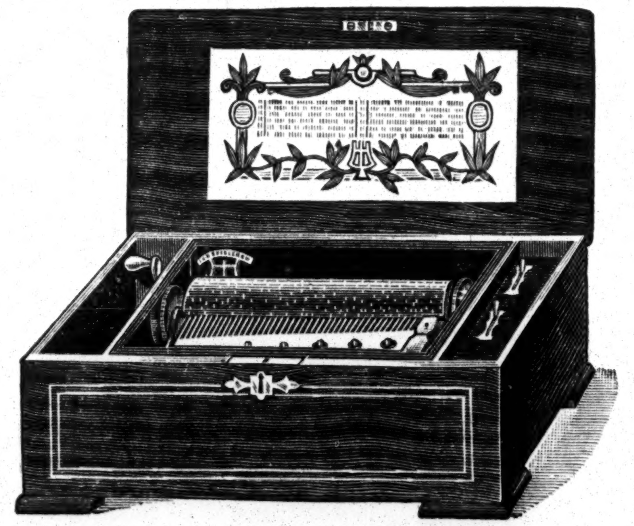

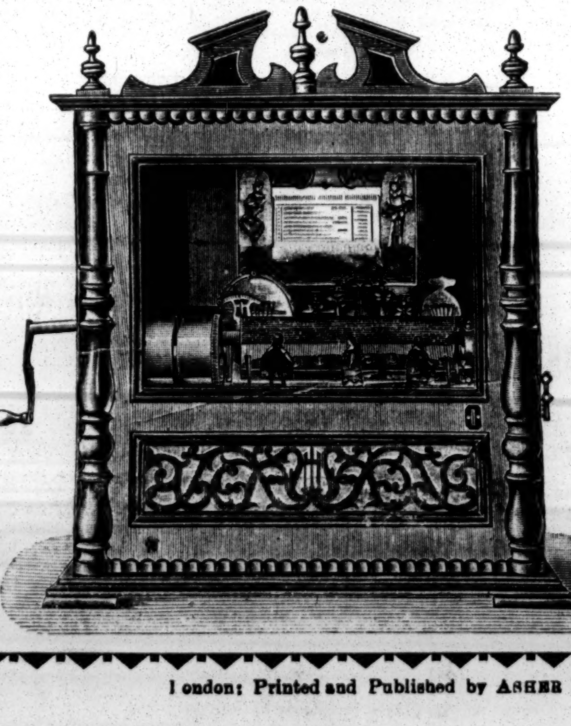

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